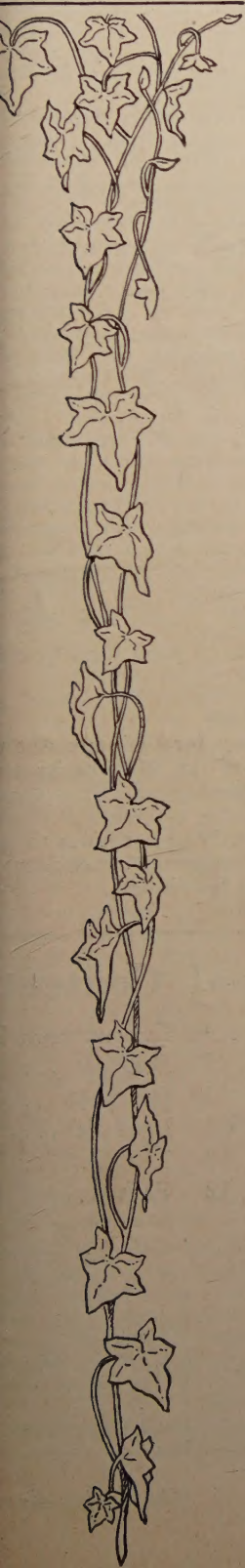


September 17, 1941



The Living Church

CHURCH DIVINITY SCHOOL
of the Pacific
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INTERCESSION

Acolyte James DeGolier is pictured in this striking photograph taken at a shrine in St. John's Church, Elkhart, Ind.

The Philippines

TO THE EDITOR: We have no desire to start another controversy like that over the greatest percentage of increase in any diocese or missionary district, but when recently the "powers that be" intimated that we in the Philippines had our full share of missionary priests, Bishop Binsted got busy and did a little figuring. A statement showing the results of this figuring is attached [See table].

Of course we recognize that any statement of this sort is not conclusive, for a good mis-

were fined 50 centavos each for going out to sell rice in Sagada during a pagan holiday. The work of the Church may be hurt for some time because some of the old people will try to stop their children from coming to the church; but, on the other hand, I believe as history shows, that the Church will be stronger.

"Paganism is the Church's Public Enemy No. 1 in this part of the country. And unless it be fought and be crushed by the Holy Spirit, our Christians will be weak. We must bravely lead our people out of this darkness with our Lord as our Leader."

STATISTICS ON MISSIONARY DISTRICTS FOR 1940

From The Living Church Annual for 1941

District	Baptized Persons	Communicants	Ordained Men	Ave. Number of Ave. Number	
				Baptized sons per Man	Communicants per Man
N. Kwanto	3,444	1,471	43	80	34
Kyoto	5,230	1,825	44	119	41
Tohoku	2,472	1,039	20	123	52
Anking	4,335	2,387	33	131	75
Hankow	7,669	4,005	52	147	77
Shanghai	10,129	5,588	48	211	116
Honolulu	7,244	4,039	27	268	149
Philippines	21,263	8,959	28	759	320

Present statistics for the Philippines are as follows, including three priests on furlough:

Philippines	21,525	8,428	22	976	383
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sionary priest is at work among many people who would not appear in his statistics. This would be true of all fields. Realizing the conditions under which our Christians—especially those in the Mountain province—live and their constant temptation to revert to pagan practices, we know that one priest cannot possibly care for 759 baptized persons and 320 communicants as they should be cared for.

One of our recently ordained native priests puts before the Bishop this question: "Is it wise now to urge our people not to take part in a barrio (village) or town pagan sacrifice by asking them not to contribute for a pagan sacrifice? Of course, we have preached in our services and have talked to individuals and groups of Christians about not taking part in pagan sacrifices, but we have not asked them not to contribute for the pagan village sacrifice. For example, here in Tadian, more than four times a year, the barrio each time sacrifices animals valued at about 30 pesos. Every house contributes to the payment for these animals.

"At one time, two of our people in Masla

Our two native priests are doing excellent work; but at present we have no one to follow immediately in their steps. Possibly two men will be qualified for ordination as deacons within the next year; but this means that for some years more we shall have to look to the home Church for priests. We are all doing our utmost to hasten the day when we shall have a sufficient number of native priests to carry on the work of the Church in these Islands.

(Rt. Rev.) ROBERT F. WILNER,
Suffragan Bishop of the Philippines.

Manila, P. I.

Free Speech

TO THE EDITOR: I am very much concerned about the measures that are being taken in some parts of the country to prevent Mr. Lindbergh from speaking for the America First Committee. . . .

My concern is not prompted by any desire to defend Mr. Lindbergh's position as a spokesman for the America First Committee. I thoroughly disagree with that position and with everything for which this committee stands.

But the danger to our security from the presence of the America First Committee is as nothing compared with the danger to democratic principles of denying to Mr. Lindbergh the free speech which is his right.

Mr. Lindbergh's right to speak should be defended as zealously as my right, or anyone else's right, to speak against him should also be defended. Civil rights are not ours either to give or to take away. They are ours only so long as we defend them for others. This is the very nature of freedom and the surest way to destroy it is by suppressing it where our opponents are concerned.

Mr. Lindbergh's reasoning is unsound, as the developments of every day are proving. The way to rout him is by opposing his error with the power of truth. And this we are free to do. The people will listen—and understand. At this time, when some seek safety by suppression, we should ponder seriously the words of Thomas Jefferson, "If there be any among us who would wish to dissolve

this Union or to change its republican form let them stand undisturbed as monuments to the safety with which error of opinion may be tolerated where reason is left free combat it."

(Rev.) WILLIAM C. KERNAN, Chairman,
Board of Christian Social Service,
Newark, N. J. Diocese of Newark.

Japanese Restrictions

TO THE EDITOR: In THE LIVING CHURCH of September 3d, you say, "short time ago, the Japanese government refused to permit American nationals to depart [L. M. September], but by negotiation with the American State Department, the restriction has now been lifted." In the issue of THE LAYMAN'S MAGAZINE, to which you are thus referred, it is stated that a hundred civilians, among them 14 of our missionaries, were being held as "hostages."

It seems a pity that such false and provocative statements, copied from a notorious venal and war-mongering non-Christian press, should be given prominence in professedly Christian journals.

Twenty-six American nationals, mostly civilians, made timely arrangements to leave Japan by a given ship. There was no refusal there. Too late for proper investigation, application was made by about a hundred more. Their departure had, because of the tardiness, to be deferred. Now it is taking place. I am competently informed that it had not been made a matter "of negotiation with the American State Department."

All of this may look like "red tape" or, to them prefer, something worse, to many of your readers; but it is a necessary routine. Had a hundred persons, claiming American nationality, been passed without examination and had any one of them turned out, upon arrival, to be carrying spurious papers, no doubt the very journals now talking about "hostages," would be accusing Japan of conniving at espionage.

(Rev.) JOHN COLE McKIM.
Peekskill, N. Y.

Editor's Comment:

Our authority for the statement that the departure of the 100 Americans was negotiated by the American State Department was a public utterance of the Secretary of State. We are curious to know what more "competent" authority Mr. McKim has at his disposal.

The Living Church

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Established 1878

A Record of the News, the Work, and the Thought of the Episcopal Church

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

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The Living Church

GENERAL

EPISCOPATE

Death Takes Bishop Paul Jones, Noted Pacifist Leader

The Rt. Rev. Paul Jones, LL. D., D.D., who was constrained to resign as Bishop of Utah during the last World War because of his pacifistic beliefs, died on September 4th after a long illness. He was 61 years old.

Bishop Jones, who took a less active part in the life of the Church after his resignation, had, for the past decade, been prudent pastor at Antioch College in Yellow Springs, Ohio. He remained active also in pacifistic circles, serving as secretary of the Fellowship of Reconciliation from 1920 to 1929.

Bishop Jones resigned as Bishop of Utah late in 1917 upon the advice of a commission appointed by the House of Bishops on his own request to see whether his usefulness in his diocese had been impaired. He offered his resignation to the House of Bishops on the grounds that the commission made it "perfectly clear in its report that a bishop should resign before venturing to differ from others on such a Christian problem or to express opinions at variance with the Government [L. C. January 5, 1918].

"To me," he said, "that evidently seems to mean that the bishops of the Church should be followers and not leaders, and I have no desire to remain in such an anomalous position."

The House of Bishops, however, meeting in April of 1918, refused to accept a resignation made on those grounds, stating in a resolution: "With full recognition of the right of every member of this House to freedom of speech in political and social matters, subject to the law of the land, nevertheless, in view of Bishop Jones' impaired usefulness in Utah under present conditions, recognized by himself, the House of Bishops accepts the resignation of the Bishop of Utah as now presented." [Bishop Jones had shortened his notice of resignation to a single sentence, giving no reason at all for his resignation.]

DENIED SEAT IN HOUSE

Thereafter, Bishop Jones was officially denied a seat in General Convention by several Presiding Bishops on the grounds that neither the Constitution nor Canons



BISHOP JONES: Died September 4th.

provided that a bishop might retain his seat in the House of Bishops if he had resigned for any reason other than old age or infirmity. He was, nevertheless, on a number of occasions, accorded a seat by courtesy.

In 1934, at the instance of THE LIVING CHURCH, Bishop Perry of Rhode Island, then Presiding Bishop, ruled that Bishop Jones was entitled to a seat, since no provision in the Constitution or Canons denied him this privilege, normally deemed a bishop's right.

Acceptance of this ruling was signified by the House of Bishops on October 8th, 1934, in a resolution stating:

"Resolved, That the House of Bishops sends to the Rt. Rev. Paul Jones, a member of this House, its greeting and its wish that he were present in this session to add his contribution to its deliberations."

EARLY MINISTRY

Paul Jones was born in Wilkes-Barre, Pa., in 1880 and attended Yale University and the Episcopal Theological School, from which he was graduated in 1906. He received the degree of Doctor of Laws from

Wilberforce University in 1934, and the degree of Doctor of Divinity from Meadville Theological School in 1937.

He was ordained deacon and priest in 1906 and was consecrated Bishop of Utah in December of 1914. He was married in 1913 to Mary Elizabeth Balch of Coronado, Calif. They had two children.

Churches he served before becoming Bishop included St. John's mission, Logan, Utah, and St. Peter's and St. John's, Salt Lake City, Utah. After his resignation as Bishop, he served for several years at Brownville Junction, Me., after which time he became secretary of the FOR.

Editor's Comment:

Bishop Jones was a man who had the courage to follow his convictions, even when they conflicted with those of all the rest of the episcopate of his Church. May he rest in peace.

PUBLIC AFFAIRS

Churchmen Support Opposing Views on War and Peace

An early peace or, on the other hand, a "just peace" after the destruction of Nazi tyranny: these are the irreconcilable goals set up by anti-Nazi and anti-war groups that have found a following during the past months. Typical of the statements and petitions which have found support among prominent Churchmen are the recent "Statement of Individual Sponsors of Christianity and Crisis on the Eight Point Declaration" and the "Citizen's Peace Petition," setting forth quite different views on war and peace.

The "individual sponsors" heartily welcome the Roosevelt-Churchill declaration and find in it "a long-desired statement of peace aims by the responsible leaders of the democratic world." In their opinion, "It calls for a new ordering of national and international relationships which is, unlike the plans for Hitler's new order, congenial to the Christian conscience and compatible with Christian ideals." They agree that the destruction of Nazi tyranny is a prerequisite to any just and durable peace.

Episcopal Churchmen who are signatories of this statement include the Presiding Bishop, Bishops Hobson of Southern Ohio and Sherrill of Massachusetts, retired Bishop Parsons, the Rev. Dr. Howard

Chandler Robbins of the General Theological Seminary, C. C. Burlingham, William F. Cochran, and Charles P. Taft.

The Citizens' Peace Petition Committee, on the other hand, is, first and foremost, an anti-war group. Headed by John Haynes Holmes, Community Church pastor, it has received support from members of many Churches. Formed about a month and a half ago, it is seeking 1,000,000 signatures to submit to President Roosevelt in October, asking him to press for an early peace. Three per cent of the first 15,000 signers of this petition for an American peace offensive were clergymen. Included among them were Dean Elwood L. Haines of Christ Church Cathedral, Louisville, Ky., the Rev. William S. Hill of Hopkinsville, Ky., the Rev. Eliot White of Roselle, N. J., and the Rev. John V. Butler jr. of Springfield, Mass.

FREEDOM OF WORSHIP

The sponsors of the Roosevelt-Churchill program stressed the point that the defeat of Naziism will not of itself create a new world and added an endorsement of freedom of worship omitted in the eight-point declaration.

"Peace is a positive achievement and rests upon a harmony of cooperating wills," they stated. "Such a harmony requires an organization, world-wide in scope, as its instrument. . . . We believe that if a future peace is to be truly just and durable, it must afford victors and vanquished alike the right to self government, the opportunity to collaborate in the economic and political reorganization of Europe and the world, and ultimately the chance to participate fully in a wider system of general and permanent security. We should like to remind the democratic governments that the freedom of worship is no less essential than the freedom from want and fear as a basic standard of freedom.

"We believe that the Roosevelt-Churchill declaration has served to give the cause which engages the sympathies and loyalties of the democratic peoples a more positive content and will lay the foundation for that common effort by which alone we can emerge from the crisis which confronts the whole of Christendom into a new and better world.

"As Americans we welcome and approve the sense of American responsibility for both the victory over tyranny which must end the war and the quality of the peace which must follow the victory, which the President's signature to the declaration implies."

Spiritual Collaboration Emphasized at Williamstown Institute

Americans must work together in the spiritual sphere just as vigorously as they will be obliged to work together in the economic sphere, if a new, post-war society is to be created based on freedom, justice, and enduring peace.

This was the consensus of opinion of more than 1400 Catholic, Protestant, and Jewish leaders representing labor, industry, science, and religion, who attended the fourth biennial Williamstown Institute of Human Relations held on the campus of

Williams College under the auspices of the National Conference of Christians and Jews. The Institute theme was 'The World We Want to Live In.'

Nearly 900 of the participants in the five-day forum were officially registered delegates. Observers estimated that more than 50% of these were laymen.

Few, if any, of the more than two score speakers failed to emphasize the leading



DR. VAN KIRK Stressed need for "World Constitutionalism."

role that religion will be called upon to play in the building of a post-war world.

Thomas E. Dewey, district attorney of New York County, voiced the sentiments of the entire institute when he expressed the hope that the day will come when religion "reasserts its leadership as a living force in the moral values of the nation."

According to Mr. Dewey, "every essential of our system—every essential of any free society springs from the concepts of morality, family life and duties, and faith in the Fatherhood of God and the brotherhood of man."

"From the religious faith of a people springs the essential of faith in the right and concern for the well-being of our fellow-men," he declared.

FINDINGS

Six daily round tables comprised the "working" section of the Institute. During the final session the reports of these discussion groups were presented to the assembled delegates.

It was recommended:

That a concerted attack upon discrimination and intolerance be launched by business groups, labor, churches, schools and youth groups. Singled out for attack were discrimination in colleges and universities, racial and religious discrimination in employment, "bigotry" in certain youth bodies, and intolerance and misunderstanding in rural and urban communities.

That the National Conference of Christians and Jews create a youth department which would organize round tables of youth in each conference area to carry on the work of combating prejudice and creating better understanding among members of all faiths.

That a "whispering campaign" for better understanding be promulgated with the help of college students, high schools, and interfaith community projects.

That rural churches assume responsibility for the improvement of inter-group relations in the small community. In this respect the National Conference was asked to organize special trios of Roman Catholic, Jewish, and Protestant speakers who would stress the common responsibilities of all faiths in the small towns and villages of America.

ADDRESSES

Keynoting the attack on intolerance was Roger W. Straus, vice-president of the American Smelting and Refining Company and co-chairman of the National Conference, asserted, "If the right to religious freedom is to be maintained we must avoid intolerance of one religious group against another."

"If intolerance gains strength," he said, "the right of freedom of worship will be limited first against one religion, or against the right to belong to no religious group at all, and gradually each way of thinking will be prohibited except that accepted by the ruling power."

A session that provoked one of the Institute's high points of interest was a panel discussion led by Dr. David M. Levy, noted New York psychiatrist, and Sister Mary de Lourdes of St. Joseph College, Conn., on "Intolerance—Its Toll Upon the Intolerant."

Both speakers agreed that when intolerance becomes an obsession the personality of an individual is completely wrecked.

A mind deluded and distorted by the grip of intolerance is the mind of an insane individual, they declared, and will, in the future, be treated as a medical and health problem requiring scientific treatment.

One of the featured speakers at the Institute was Dr. Walter W. Van Kirk of the Federal Council of the Churches of Christ in America. His subject was, "How shall we build a durable peace?"

The only way to achieve that hope, said Dr. Van Kirk, will be to substitute for the "world anarchy" of today the principle of world constitutionalism, to renounce power politics, and to "reconstitute" the League of Nations on a basis of "juridical equality."

The world we want to live in was sketched briefly by a number of Institute speakers.

Reuben H. Markham of the Christian Science Monitor: "Destitution, ignorance, slums, class chasms must be eliminated. We must all control the nation's wealth, share the rewards of labor, direct the nation's affairs. But we must go the hard way of the 'second mile,' of sacrifice, of conscious spiritual solidarity, of real love for our nation."

Rabbi Louis Mann, Chicago: "So long as God and morality are exiled from international relations and each peace-treaty

an act of war treachery, so long will the
oe of peace and a better post-war order
glimmering."

Nelson Rockefeller, co-ordinator of
er-American Affairs: "The absence of
e-old hatreds among the American na-
ns, the abundance of their wealth, both
aterial and cultural, give the American
itions a supreme duty to be the mod-
ator and leader in future world history."

Editor's Comment:

The Williamstown Institute has
given timely consideration to many of
the implications of wartime society, as
they affect life in our own country. There
is real danger that the tide of hatred
and intolerance, which we are vigorously
opposing abroad, may mount in our own
land to a point where it leads us into the
atmosphere of mutual distrust and sus-
picion that is so skilfully capitalized for
their own purposes by foreign dictators.

BROTHERHOOD OF ST. ANDREW

"Forward in Service" is Convention Theme

"Go forward in Service" was the theme
of the 47th national convention of the
Brotherhood of St. Andrew, held August
6th to 31st at Braddock Heights,
Maryland.

Nearly 200 men and boys worshiped,
studied, and played together during the
five-day convention.

A Communion service each morning was
followed by classes in personal work, chap-
er organization, meetings, membership,
church attendance, Confirmation, cam-
paigns, Bible courses, lay reading, etc.,
led by the Rev. Drs. Churchill J. Gibson,
Richmond, Va., and Hugh E. Montgomery,
Philadelphia; the Rev. Messrs. Alexander
R. McKechnie, Great Neck, L. I., Allan
L. Ramsay, Detroit, and Edmund L.
Gettier, Baltimore; and Messrs. H.
Lawrence Choate, Washington, Frank
Rowley, Wheeling, W. Va., Benedict H.
Hanson jr., Baltimore, Morton O. Nace,
Tampa, Fla., and Vernon A. Swartsfager,
Louisville, Ky.

Each day at 11:55 A.M. the entire con-
vention met for noonday intercessions
which were led by Brotherhood National
Council members James L. Houghteling,
Courtenay Barber, John P. Goheen, and
Percival H. Granger. Athletic contests and
sight-seeing trips were held in the after-
noons, and after dinner leaders of the
Church addressed the delegates.

PRESIDENT ROOSEVELT'S MESSAGE

At the opening session on Tuesday eve-
ning, the executive secretary, Harrison
Fiddesof, read the following telegram from
President Roosevelt:

"The Brotherhood of St. Andrew in the
United States meets at a time of grave crisis
in our national life and in the affairs of the
entire world. Only a return to the spirit of
Christianity will restore peace, tranquillity,
and happiness among nations. The declared
purpose of the Brotherhood, 'The spread of
Christ's Kingdom among men, especially
young men,' is a noble one. In extending

hearty greetings to the convention, may I
emphasize the hope that its deliberations will
hasten fulfillment of the high ideal for which
the Brotherhood is working. FRANKLIN D.
ROOSEVELT."

ADDRESSES

Bishop Helfenstein of Maryland wel-
comed the delegates and took as his text,
"Walk worthy of the vocation wherewith
ye are called." Bishop Wyatt-Brown of
Harrisburg spoke to the convention on
Wednesday night on the extent to which
the love of things and personal comfort
had blinded those of the past 30 years to
spiritual values.

"Putting social values before spiritual
values," he said, "was like putting the
Second Commandment before the First,
and was the cause of the moral collapse
which is partly evidenced by the fall in
church attendance." It is the task of youth,
he said, to lead their parents back to God,
back to a consciousness of the fact that
the Christian ideas which we profess are
not only worth fighting for, but, if nec-
essary, worth the sacrifice of our lives.

On Thursday evening, the Rev. S.
Tagart Steele jr. of New York spoke at
the business session of the convention. He
told the young men that religion was not
sugar and water and that we must have
the courage of a disciplined Christian life
to carry our cross. The other speaker at
this session was Brother Willard of St.
Barnabas' Brotherhood, whose interesting
talk on the work of his order was enthusi-
astically appreciated.

Friday night Bishop Lawrence of Wes-
tern Massachusetts spoke on the subject,
Youth and the Church, citing as examples
of the potentialities of inspired youth the
young men and women of Germany and
Russia. Turning Points was the subject of
the address delivered by Bishop Ward of
Erie on the last evening of the convention.
Using St. Paul as an example, he said
that all of us must be ready for such a
challenge as Paul's and must meet the
challenge as Paul did by answering, "Lord,
what would you have me to do?"

PERSONAL WITNESS

After each one of the evening meetings,
the boys and young men themselves spoke
at the campfires telling of their experiences
and of how they did their work, how they
became members of the Brotherhood, and
why they remained faithful to the rules of
prayer and service. The Rev. Gordon M.
Reese of Houston, Tex., was the able
leader of these campfires.

The delegation from the diocese of
Michigan won the contest for the best skit
performed. The same group won the ban-
ner for the largest delegation from any
diocese—37 young men with their parish
priests and counsellors journeyed the more
than 600 miles to Maryland.

All officers of the Brotherhood were
reelected; and William F. Leggo of St.
Thomas' Church, Brooklyn, was added to
the staff as a vice-president. Coöperation
with the Army and Navy Commission of
the Church was authorized by the BSA
National Council; and Benjamin Finney
was appointed to offer the services of the
Brotherhood in aiding men in military
service.

On the last afternoon of the conven-
tion, a church attendance campaign was
held covering an area in a radius of 20
miles of Braddock Heights. The people of
the countryside were invited to the 11
o'clock service at All Saints' Church,
Frederick, Md.

SYNOD

Member of Society of Jesus to Address First Province Delegates

The contribution of the Roman Catholic
parochial schools to religious education
will be discussed by the Rev. Michael J.
Ahern, S.J., at one session of the synod
of the province of New England, which
will meet in Lenox, Mass., October 8th
and 9th. Fr. Ahern, who is a member of
the faculty of Western College, Weston,
Mass., will present his address in connec-
tion with the synod's consideration of
"possible solution of the problem of re-
ligious education."

Other speakers will include the Rev. G.
Gardner Monks, headmaster of Lenox
School, who will discuss the contribution
of the Episcopal Church boarding school;
and the Rev. George L. Cutton, director
of the Albany City Council of Religious
Education, who will discuss the contribu-
tion of weekday religious education on
released time.

RADIO

"Chicagoland Church Hour"

The children's Eucharist at St. Stephen's,
Chicago, noted "Little Church at the End
of the Road," of which the Rev. Irwin
St. John Tucker is vicar, was scheduled
to be broadcast September 14th. The ser-
vice is one in the "Chicagoland Church
Hour" series, presented each Sunday
morning between 9 and 10, EDST, over
Station WGN.

The series has been under way for a
year, and during that time representative
services of a score of communions have
been transcribed and broadcast. Fr. Tuck-
er's will be the sixth Episcopal broadcast,
according to the Rev. John Evans, director.

On October 19th the Chicagoland
Church Hour will present a service trans-
cribed at the Church of the Redeemer,
Chicago, of which the Rev. Edward S.
White is rector. Bishop Conkling of Chi-
cago will preach the sermon.

ARMED FORCES

Official Observer During Maneuvers

Chaplain Harry Lee Virnden, who has
been a member of the Chief of Chaplain's
staff in Washington, was honored recently
by being appointed to duty as an official ob-
server during the current Army maneuvers.
Chaplain Virnden will be stationed with
the Third Army from September 15th to
30th, during a "battle" between the Second
and Third Armies, the largest peace-time
maneuver ever held. Three other chaplains
have also been ordered to duty as official
observers and will be stationed with other
Armies participating in the maneuvers.

ENGLAND

Prayers for Russian Victory

Sunday, September 7th, was a historic day in the churches of Great Britain; it was a day of prayer, requested by the King, for the success of Russian arms. In churches which for years have been unalterably opposed to all things Communistic, the clergy and people prayed that victory might come to the Russians as well as the British.

The Archbishop of Canterbury in a broadcast service declared that the conflict had become one between wholly opposite concepts of man—the one as a child of God, the other as a creature of the State—a conflict in which there is “no compromise, indeed no neutrality.” He appealed to all his hearers to devote their prayers especially to the Russian armies.

Cardinal Hinsley, the Roman Catholic Archbishop of Westminster, said in a radio address: “Russia or Russia’s government we know to have been guilty of great wrongs. . . . But a people whose rulers have done wrongs does not forfeit all its own rights. We pray that defense of Russia’s rights may help repair Poland’s unmerited wrongs.”

The Cardinal added: “Our Prime Minister and Mr. Roosevelt have stated grand aims of victorious peace—freedom from want and freedom from fear. . . . This war, we believe, was forced upon us as the necessary, the sole means of securing lasting peace. Never again must peace be preparation for war.”

The Bishop of Portsmouth, in a pastoral letter, suggested the war as an opportunity to win Russia “for Christendom.”

“As Russia, under God, has given Great Britain welcome relief in her hour of distress,” he said, “let us pay our debt by giving back to Russia . . . reliance upon God.”

SPG Secretary Becomes Bishop of Newcastle

The Rt. Rev. Noel Baring Hudson, secretary of the Society for the Propagation of the Gospel, who is well known throughout the Episcopal Church because of his visit to the United States last year on behalf of aid to British missions, has been made Bishop of Newcastle, by appointment of King George VI.

Bishop Hudson’s new jurisdiction is in the province of York; and he succeeds the Rt. Rev. Ernest Billbrough. Before assuming his post with the SPG, Bishop Hudson had been a missionary Bishop of Labuan and Sarawak in Borneo.

Bishop Mann Becomes Assistant to Bishop of Rochester

The Bishop of Rochester in England has appointed Bishop Mann, formerly Bishop in Kyushu, Japan, to be Assistant Bishop in the diocese of Rochester. Bishop Mann went to Japan as a missionary in 1905. He was consecrated Bishop in Kyushu in 1935, but resigned with other foreign

bishops last year when the Japanese government ruled that the control of the Church should pass into Japanese hands. Bishop and Mrs. Mann have been in England since June.

HOLLAND

Old Catholic Bishop Dies

The Old Catholic Bishop of Deventer, Holland, Johannes Hermanus Berends, died in the Netherlands late in July. The Bishop was well known for his part in the declaration of intercommunion between the Anglican and Old Catholic Churches in 1932.

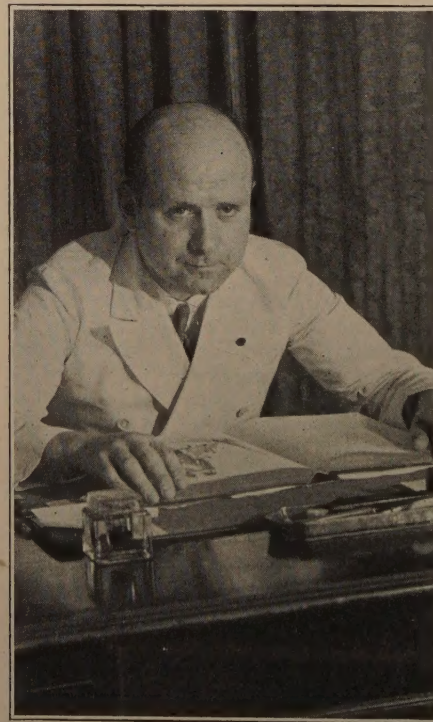
The Bishopric he held since 1929 was purely a titular one, created by the Old Catholic Church of Holland to prevent the episcopate from expiring. This was before the rise of other Old Catholic Churches in Europe in about 1870.

Msgr. Berends was born in 1868 in Utrecht. After his ordination to the priesthood in 1894, he became head of the Old Catholic Seminary at Amersfoort, then pastor in The Hague and professor of Church history at the Old Catholic Seminary. He was also president of the Old Catholic branch of the Society of St. Willibrord.

JAPAN

Radiogram from Paul Rusch

A radiogram from Paul Rusch giving more information about his decision to remain in Japan [L. C. September 3d] has been received by Courtenay Barber, treasurer of the American Committee for



PAUL RUSCH: “Unceasing prayer . . . will win the victory.”

the Brotherhood of St. Andrew in Japan.

The radiogram reads: “Will not leave my post. Have reached conclusion must stand by job here under all circumstances. This action is not intended to play a heel but have reached decision after real heart searching. The Brotherhood has closed ranks to carry on at its best, as only prayer and consecrated service can overcome the sickness of the world. Unceasing prayer from all friends whom I am counting on will win the victory. Best wishes to all.”

In making the radiogram public, Mr. Barber declared, “Mr. Rusch is the invincible organizer and leader of a highly intelligent fighting force consecrated to active service in establishing Christ’s Kingdom on earth. The performance of the Brotherhood in Japan under his leadership should be known to every member of the Church who is looking for the price less ingredient needed to cure the way infected world.”

“Those whose interest impels them to participate in this inspiring performance may give Paul Rusch a ‘cheer’ with a check made payable to Courtenay Barber, treasurer, and mailed to me at 29 South La Salle Street, Chicago.”

BSA Camp is Rapidly Becoming National Church Conference Center

For 10 years the Brotherhood of St. Andrew in Japan has been blazing a new trail in Church conferences and the intensive summer training of its youth for service. This year, the two vacation months of Japanese youth, July and August, saw more than 700 Churchpeople gathered in seven different conferences at Camp Seisen Ryo on the slopes of Yatsugatake. Official representatives of the National Council of the Nippon Seikokwai had also been appointed to attend the various conferences and report on the camp conference technique being used.

The Rev. Father Superior Hyozo Kimura of the Japanese branch of the Cowley Fathers was chaplain of the Brotherhood’s 10th anniversary conference which was expected to attract 100 picked young men from as many as 16 colleges and universities of the nation. A special study course at the conference was based on Forward in Service.

MANY GROUPS GATHER

The fifth leadership training camp for middle school boys conducted by the Brotherhood followed the senior camp and was also limited to about 100 selected boys about 10 from a diocese. The camp was used for two weeks by Keimei Gakuen the new school of Japanese boys and girls of which Dr. Shigeharu Kimura, president of the Brotherhood, is principal. Conferences of Sunday school leaders and young choir leaders, a leadership training conference of Seikokwai girls and young women, and a camp for about 100 girl guides of St. Hilda’s School for Girls in Tokyo were also held at Seisen Ryo.

Under the difficult conditions of the past year, the grounds of the camp have been greatly improved. The camp athletic plant

camp has a regulation football field, baseball ground, basketball court, two tennis courts, and a swimming pool. A good many pieces of furniture have been contributed by foreigners leaving Japan, and today the camp and its 12 buildings have become a model youth training camp. A covered

formerly head nurse at St. Luke's, known in the United States as Araki San. Mrs. Kubo for a time studied in New York. Her heroic work in rescuing patients during the Tokyo earthquake and fire that destroyed the hospital in 1923 became known throughout the world.

Ursula Mary, OSA, said before her departure from China this summer.

"It is amazing how cheerful our Christians here keep, in spite of so much distress and discomfort and, at times, actual danger. The House of the Merciful Saviour babies have all been adopted with the



AT SEISEN RYO: (Left) Relaxation on the veranda; (right) the dining hall.

chapel has also been promised by the diocese of Kentucky; but the camp is still in need of at least three more cabins, costing \$800 each, and an infirmary costing \$1,500. The camp attracts numerous visitors and educators and is fast becoming a national Church conference center.

HEALTH PROGRAM

For the past three years St. Luke's International Medical Center, Tokyo, and the New Life Sanatorium, Obuse, have been cooperating with the Brotherhood leaders in a health program during the summer. This year St. Luke's provided both a resident nurse and doctor. Last summer the first public health demonstration was introduced during the leadership training camp for young men, and members of the camp aided a corps of doctors and nurses in examining men, women, and children of the neighboring villages, which are doctorless. This year a second public health demonstration was held, and people who came for medical aid were introduced to the local priests of the Church for follow-up work.

Death Takes Medical Director of St. Luke's Hospital

A cable from Tokyo to the Presiding Bishop has given information of the death on August 15th of Dr. Tokutaro Kubo, medical director of St. Luke's International Medical Center.

Dr. Kubo has been on the hospital staff for 36 years, having been appointed staff gynecologist in 1905 by Dr. Rudolf B. Teusler, founder of the hospital. After Dr. Teusler's death in 1934, Dr. Kubo became medical director. Famed especially for his work in obstetrics, Dr. Kubo was regarded as one of the foremost physicians in the Japanese Empire.

Dr. Kubo is survived by his wife,

CHINA

Staff and Students Escape Injury as School Building is Destroyed

The Cunningham Building of the Boone Library School, Episcopal Church institution in Chungking, China, has been totally destroyed by Japanese bombs; and staff members, with their families, have taken refuge in the assembly hall of the Methodist mission. There were no casualties or injuries during the bombing, for occupants of the building had fled to air raid shelters at the sound of the air raid warning.

The second story of the building was used as living quarters for seven families of the school staff and as a dormitory for girl students. The first floor served as the school assembly hall and dining room; and the kitchen and a cooperative store were located in an annex.

A report to the Presiding Bishop told of a serious shortage of water and food and intense heat. Everything in the building was lost—equipment, clothing, and utensils.

Sisters of St. Anne Temporarily Leave Work at Hankow

Caring for hundreds of refugees and orphan babies, conducting a hostel for about 40 high school girls and a kindergarten for 30 youngsters, teaching primary school, Sunday school, and Bible classes, and sponsoring a Mothers' Union have been only part of the work carried on in recent years with the help of the Sisters of the Order of Saint Anne at the cathedral compound in Hankow, China.

"Altogether life has been very full, and it is only because the powers that be think best for us to leave for the present, that we remove to Baguio in the Philippines to help at Easter School temporarily," Mother

exception of two who have been put in a nice home opened by the Swedish mission in Wuchang and one boy who awaits the time when his parents can send for him. We miss them sorely, but as three is the proper age for adoption here, it was comforting to see them all taken into good Christian families, where they will have real home life and good care.

"The hostel for high school girls opened last year has met a great need, as our mission has no middle school here now. Girls living in the hostel attended Roman Catholic and Methodist schools impartially and provided the cathedral choir on Sundays. . . . It has been a joy and privilege to prepare literally hundreds of people for the Sacraments and to minister to many in body as well as soul."

PHILIPPINES

Four Missionaries From Japan Appointed to Posts on the Islands

Four of the missionaries evacuated from Japan have been appointed by Bishop Binsted, who is in charge of the Philippines, to posts in his district.

The Rev. Harold C. Spackman will be acting rector of the Cathedral of St. Mary and St. John in Manila. The cathedral has been without a rector since the resignation last year of the Rev. John C. W. Linsley to become vicar of All Saints' Cathedral, Indianapolis.

Miss Nellie McKim will work with the Rev. Canon Vincent H. Gowen at Besao in the mountain province. Miss Gladys Spencer will assume charge of All Saints' School, Bontoc, during the absence on furlough of Deaconess Kate S. Shaw. Miss Ruth M. Meinhardt will be superintendent at St. Theodore's Hospital, Sagada, and in the future will be assigned to Tukukan, an outstation of Bontoc.

The War and the Kingdom of God

By the Rev. William R. Moody

"THY Kingdom come; Thy will be done on earth as it is in Heaven!" Those of us who have spent many hours studying the Christian Gospel know as soon as we hear this sentence that we have come upon something fundamental in the Master's teaching. How often He uses this word "Kingdom." It is a ruling thought in His Gospel. He stresses it in every possible way. By teaching, direct and indirect, by parable, by word, and by deed, He insists that He came into this world to establish God's Kingdom.

Christ planted the seed of the Kingdom; and that seed is still growing, but it has not yet reached maturity. All we need to do is to look out into the world about us, so tortured, so torn asunder, so filled with cruelty and with desperate distress to know that the Kingdom of God has not come. The terrible plight of the world tells us how necessary it is to pray, "Thy Kingdom come!"

Yet the very fact that we are dissatisfied with the world as it is and pray for a better world indicates that humanity is not eternally lost. Although the Kingdom of God has not come in fullness, the seed of it is here, in the minds and hearts of men of goodwill all over the world. The time will come when that seed shall find its flower and its fruit.

GOD'S FAMILY

I do not believe that anyone can understand the meaning of this petition, "Thy Kingdom come," until he has first mastered the meaning of the sentence which precedes it in the Lord's Prayer, "Our Father, who art in Heaven, hallowed be Thy Name." You cannot understand what Christ means by "the Kingdom" until you understand what Christ means by "God"; for this, that we pray for, is not man's kingdom, but God's. What kind of Kingdom it will be depends upon God and upon what kind of Being He is. The Kingdom that we pray for is God's family. And when we cry, "Thy Kingdom come!", we are asking for the day to dawn when all men everywhere will realize that God is their Father and begin to live as brothers in one family.

We know, of course, that such a day is not here. We know, of course, that it is a long way off. But we also know that we need it very much. We know that our world is crying out in agony and anguish for lack of the blessings which the answering of this prayer would give.

Why does the Kingdom tarry? Why must we wait so long? That question can be answered almost in a word, by the other half of this sentence-prayer. "Thy Kingdom come: *Thy will be done on earth as it is in Heaven!*" The Kingdom cannot come until men and women everywhere are prepared to do God's will, cost what it may.

We must stop talking about the Chris-

tian life as if it were a gentle, gracious pilgrimage. It is not a gentle pilgrimage; it is a battle, stern and grim! Those who thought and taught in other, better days, that all you have to do is to show men what is right and they will do it, have learned in these wretched times how strong and ghastly human wrong can be! They have learned that there is a grim and powerful spirit of evil in this world that fights against God and all that belongs to God, and that those who stand with God

"After the war has been won, many people here and in England are going to be very disappointed, the Rev. Mr. Moody points out in this article and states his reasons for believing so. He is the rector of Christ Church, Baltimore."

must be armed against that power. We have had to learn all over again that men may know what is right and still do wrong. We must learn in blood and tears and sweat that old truth we had forgotten, that the triumph of righteousness can only come through someone's willingness to ascend the Cross.

"WE ARE NOT READY"

We must not expect the Kingdom to come in easily, with no responsibility upon us for bringing it in. We must face the truth that God is ready for His Kingdom of brotherhood to begin, but that men are not ready for it. When the Lord Jesus entered Jerusalem at the beginning of that last, great week before His Crucifixion, He entered as the promised King, ready to take authority if the children of the Kingdom would receive Him; but they did not receive Him.

Those who received Him entered His army of faith, and were ushered into the battle. Now it is a curious fact that within 30 years after the Crucifixion of Christ, two armies were preparing to go to battle for what they thought was the Kingdom of God. One of these armies was made up of those people of Palestine who had rejected Christ; and the other was made up of those people of Palestine who had accepted Him. The contrast is striking. Those who had rejected Christ were just as anxious for the Kingdom to come as He was. It was part of their national hope. The common people of Palestine longed for the coming of the Kingdom with tremendous longing; but the kind of Kingdom they longed for was not the kind Christ wanted; and if they had succeeded in setting up their kind of Kingdom it would not have been God's Kingdom at all. But they could not see that. They would have followed the Lord Jesus to the death, and by thousands, as they later followed other leaders, had He made His appeal upon

the basis of the sword. They could not understand the sword. But when He made His appeal upon the basis of the Fatherhood of God and the brotherhood of man, they could not understand Him, and they rejected Him and crucified Him.

After the passage of a few years they took the sword, and they perished by it. Thousands upon thousands of young Jewish patriots died in an assault upon the Roman power in the year A.D. 70. Had they succeeded, their Kingdom would have proved itself as great a tyranny as that they sought to overthrow.

AN ARMY WITHOUT SWORDS

While those Jewish patriots were dying with sword in hand, with desperate military courage against superior odds, upon the fields of Palestine and on the walls around the streets of Jerusalem; another army, less conspicuous, was gathering its strength against the tyranny of pagan Rome, an army without swords or spears, without the will to shed the blood of a single adversary, yet not without weapons. Look at Paul of Tarsus, a Captain among them, tell us how they were armed. They wore the armor of God. They stood, having their loins girt about with truth, and having on the breastplate of righteousness. Their feet were shod with the preparation of the Gospel of peace. Above all, they had the shield of faith, wherewith to quench all the fiery darts of the wicked. On their heads they wore the helmet of salvation, and in hand they held the sword of the Spirit, which is the Word of God. And they were armed with prayer, which is more powerful than this world dreams of, and with love, which is able to heal all wounds and quiet all bitterness, and with perseverance, which is able to keep a man faithful even unto death.

They fought their battles not in companies, not in battalions, but often singly and alone. In towns and villages across the empire, in the backstreets and poor sections of the great cities, often in modest homes, but sometimes in palaces—at least once in Caesar's own household—they carried the battle to the enemy.

They were brave. It is one thing to march away to war with banners waving and crowds cheering; it is another thing to go quietly to fight a battle that few about you understand and few applaud. It is the witness of history that they fought and that they won! What the sword of steel could not win, the sword of God's Spirit in the hand of man did win—and it will win again.

Those who fight today against oppression must not underestimate the power of God's Spirit; and they must not overestimate the power of the sword. There are some things which a sword of steel cannot do. We must not be deceived into thinking that our soldiers—if they have to go to war—can build God's Kingdom with the

net's point. God's Kingdom must be with other tools.

THE ZERO HOUR

Unless we learn to use God's spiritual weapons, now, that which follows the victory will be even more sad and terrible than that which has preceded it. I am very much afraid that after the war is over, it has been won—as won I think it will be—a great many people both here and in England are going to be very disappointed. People who have suffered much will have kept the faith through that suffering and are going to lose it after the war is over because they are going to expect the Kingdom of God to come out of the victory, and the Kingdom of God will not come out of it. Indeed, the battle for the Kingdom of God in this generation will not reach its zero hour until the last shot of this present conflict has been fired, and the boys come home again and want their

jobs again, and the mills that have been doing the war work shut down, and the taxes to pay for it go up. The battle for the Kingdom of God in this generation will not reach its zero hour until the victor and the vanquished in Europe walk out together to look at the ruins which once were cities, the destruction where once fair nations stood, when their children starve in their streets, and the vista of poverty unrelieved stretches ahead as far as they can see. *Then*, then will be the zero hour for the Kingdom of God in our time!

"GIRD YOURSELF"

If you are a Christian, gird yourself for the battle which must then be fought for the future of mankind, for the preservation of the brotherhood of the Kingdom of God! Gird yourself, for no one of us will be free in that day from temptation! Put on the armor of God. Pray, pray, pray for

the Kingdom of God in that hour! Pray that the Church may stand fast and do her duty! Pray that we, who are Christians, may keep our tolerance, our sense of proportion, our love for our fellow men! Pray that more men and women of humble heart and deep devotion may be called into the ministry of Christian service! Pray for a deepening of the spiritual life among our people and in our churches, against the time of testing which is to come! Turn yourself more and more to prayer, to the searching of the Scriptures, to more frequent reception of the Holy Communion and more earnest longing to know the will of God and to do it!

He it is who is able to save by many, or by few. If we are faithful, though we be few, He will give us the victory!

"Thy Kingdom come!" Let's mean it, when we pray it! "Thy Kingdom come; thy will be done on earth, as it is in Heaven!"

St. Alban's, Holborn

By the Rev. Desmond Morse-Boycott

HAVE for the Mackonochie Chapel and its ruined walls, the most famous parish church in the Anglican communion no more: the Church of St. Alban the Martyr, Holborn.

What memories are aroused by the very mention of St. Alban's—memories grave and gay! The quips of Father Stanton, for many years assistant priest at St. Alban's, have become legendary. A Bishop disapproved of incense and said so. "I am sorry, my Lord," came the answer, "but it's the best we can get at 7/6d. a pound." A visitor called at the clergy house and insisted on seeing the Father on a "spiritual matter." When he succeeded, he asked in a whisper, "Have you got a pair of trassers, Farver?" "Yes," replied Father Stanton, "and I'm wearing 'em now."

Stanton it was who said that the only people described as "wise" in the New Testament were the Magi, one of whom carried incense, and the five Wise Virgins, who carried processional lights. He told an objector to incense that there were only two stinks in the next world, incense and Grimstone, and one had better make up one's mind which to have.

These quips became, as I have said, legendary, no doubt gaining color by constant repetition; but the persecutions and sufferings of the clergy of St. Alban's and their oneness with their people—the poorest in London—was indisputable fact.

ROYAL REBUKE

In 1868 Mackonochie, the vicar, was condemned by the Privy Council for prostrating himself during the Prayer of Consecration and for burning two lights upon the altar. Its decision, being technically a report to be submitted to the Queen, was followed by a monition from Her Majesty, which Mackonochie received with unruffled composure:

"We do therefore," said the Queen, "hereby command you . . . to abstain for the future from the elevation of the cup and paten during the administration of the Holy Communion, and from the use of incense, and from the mixing water

¶ *A radiogram received from the Rev. Ralph Shakespeare Eves, present vicar of St. Alban's, Holborn, stated: "Very grateful for opening of Living Church fund for St. Alban's. Plans for restoration already made. Letter follows." More detailed information regarding the rebuilding of St. Alban's will be given in THE LIVING CHURCH at an early date. Until then, we commend the fund to our readers and hope for their continued interest in this great project.*

with the wine during the administration of the said Holy Communion, and from kneeling or prostrating yourself before the consecrated elements during the Prayer of Consecration, and also from using in the said church lighted candles on the Communion table during the celebration of the Holy Communion, at times when such lighted candles are not wanted for the purpose of giving light—and hereof fail not."

Mackonochie, who would have died rather than sacrifice a principle, was anxious to fulfill the law of the land and conformed under protest; but his deference availed nothing, for in November, 1870, he was suspended by the Privy Council for three months on the ground that he had disobeyed its ruling, a charge that he indignantly denied, with the support of his churchwardens.

The court, however, decided upon the sworn evidence of three paid informers—paid, as stated in the bill of costs, at the rate of two guineas per diem—that the officiating clergyman unconsciously and unintentionally elevated the wafer and the cup to the extent mentioned in the affidavits; that the posture assumed and maintained for some seconds by Mr. Mackonochie was a humble prostration of the body in reverence and adoration.

In December, 1874, he was again prosecuted—for ceremonial which had not before been condemned—suspended again,

and ordered to pay costs. And so the weary persecution went on, sapping the strength and hindering the work of these devoted Anglo-Catholic stalwarts.

"A MAIMED SERVICE"

His assistant, Father Stanton, was sent for by Bishop Jackson of London, who forbade the use of vestments, stoles, and wafers. Stanton reacted by pinning up a notice:

"N.B. There will be no celebration of Holy Communion in this church until further notice. All other services as usual. A. H. Stanton."

On the next Sunday he spoke very gently of the Bishop to his great congregation, but expressed his belief that it would be irreverent, since they believed in the Real Presence, to celebrate with a maimed service. "Would any of you," he exclaimed, pointing to his surplice, "have me stand at the altar in such a vestment as *this*?"

Then he led them out of their church, across Holborn Viaduct and through Newgate Street to St. Vedast's Church, Foster Lane, where the Mass was celebrated in the Catholic way, and he preached to a vast congregation. Dr. Jackson then prohibited the clergy of St. Alban's from officiating in any church where illegal ornaments were in use; and Stanton advised his flock to go to St. Paul's.

REBUILDING ST. ALBAN'S

It is interesting to reflect that, once again, the congregation of St. Alban's has found shelter in another church, that of the Holy Redeemer, Clerkenwell, which remains proudly standing despite surrounding destruction. There is talk of amalgamation of parishes after the war, though I confidently believe that Anglo-Catholics will not be content to leave the matter thus, but will rebuild the historic storm-center. We should indeed be poor without it.

Not only the Anglo-Catholic Movement, but the whole Anglican communion will be the poorer if no new St. Alban's rises on the ruins of the old; and here be it said,

for the comfort of those who mourn the devastation, that the clergy who made the church so famous would assuredly have wished their church to share to the full the sufferings of their people, even though much of the old Holborn had already gone the way of all the world.

St. Alban's, Holborn, in Brooke Street, was the gift of J. G. Hubbard, and was built on the site of a notorious thieves' kitchen and consecrated on February 21, 1863. Arthur Heriot Mackonochie, going there unwillingly from St. George's-in-the-East (with the astonishing approval of Dr. Tait) called to his side that splendid group of priests which included young Stanton, who was caricatured by *Punch* as "the priest with the amaranthine locks, carrying a portable confession-box," or such like words.

YEARS OF PERSECUTION

Mackonochie was a Scot, of great strength of character, who cared little for ceremonial for its own sake, but appreciated its usefulness as a means of teaching the very poor, and its value as an expression of Catholic doctrine. Stanton, however, loved it. Mackonochie was persecuted by the Church Association for 20 years until, worn out as much by litigation as labor, he consented to exchange livings with Fr. Suckling, of St. Peter's, London Docks, in the hope of bringing peace to "the city set upon a hill," as St. Alban's had become. But Father Stanton, "powerfullest preacher and tenderest teacher," the darling of journalists, the target of *Punch*, lived and died an assistant priest of St. Alban's, his ministry lasting from 1862 to 1912. He was given one of the most astonishing funerals ever seen in London. He had taken the place of Mackonochie when the latter was suspended; but his nobility of character was never more manifest than when he continued to hold a subordinate position under Suckling. To countless souls he was "Dad."

THE WORKING MEN'S DEPUTATION

On one notable occasion, the working men of St. Alban's, Holborn, bearded Dr. Tait, the Primate, in his den. The secretary of the deputation said that it had been a very great surprise to him and his friends that all of a sudden they were debarred from Holy Communion.

"By whom?" asked the Archbishop.

The secretary replied that the clergy of St. Alban's would not celebrate according to the Purchas Judgment* and that, if they did, he and his brethren would not receive.

The protest, modified into a "memorial," was then read. It set forth that the working men of St. Alban's considered themselves deeply aggrieved that their freedom of

*The Purchas Judgment to which the working men of St. Alban's had alluded concerned the legality of the Eastward position before the altar. The Tractarians had been content to conform to the usual custom of standing at the North side of the holy table, but the sub-Tractarians, regarding that position as not only inconvenient and contrary to Catholic custom, but a sheer misunderstanding of the rubric, adopted the Eastward position, and stood with their backs to the people. The Rev. John Purchas, of St. James' Brighton, was charged in 1870 with some 35 illegal practices, including the use of vestments, waferbread, and the mixed chalice. These were ruled to be legal by the Dean of Arches, but the Privy Council reversed the decision in 1871.

INSTRUCTION IN HAITI

THE dusty black goats leaped away,
As we climbed the path to Grande Colline;
But dusky children had to stay.

I think they had not seen
White faces on that path before.
They stared and grinned and stared some more.

Behind the cool banana tree,
Glistened the clay and wattle caille,
Where women stopped their brooms to see
Their Bishop walking by.

You touched your golden cross and sent
Your "*Dieu vous bénit*" as you went.

How casually it came to pass,
The pause for breath, the snatch of talk,
A question sitting on the grass,
An answer by the rock.

Yet, long reluctance overcome,
A wanderer brought nearer home.

MILDRED WHITNEY STILLMAN.

worship should have been attacked and begged His Grace to take their memorial into consideration.

Archbishop: "What do you want me to do?"

Secretary: "We want your Grace to allow the services to proceed as before."

Archbishop: "You ought to go to the Bishop of London. St. Alban's is not in my diocese."

The secretary then asked for a public expression of sympathy, and the Archbishop replied that he felt great sympathy with anyone who found his connection with his pastor interrupted, "whether by the pastor's fault or by whomever's fault it is." In this case, he thought it was the pastor's.

DEBATE WITH THE ARCHBISHOP

The dialogue then went on merrily. Tait's chief gift was his skill in debate; and the workmen who now tackled him gave him opportunities for some shrewd replies.

The secretary wished to read "extracts respecting the uncertainty of the law"; and the Archbishop remarked that, in the case of an appeal, the inferior court was bound to obey the superior.

"If a man is to be allowed to set his own will against the declared law of the land," he said, "what on earth is to become of us? What do we keep judges for, except to declare the law? and, when once they have laid it down, it must be obeyed."

The secretary did not want to be entrapped into a legal argument.

"We came here for advice," he said. The Archbishop was ready to give advice.

Secretary: "Where and how are we to get Holy Communion?"

Archbishop: "In any church you please to enter."

Secretary: "We want to have it at St. Alban's."

Archbishop: "You can't get it. Supposing you belonged to the Roman Catholic Church, and you said that you wished to receive the Holy Communion according to the law of the Protestant Church, of course you wouldn't get it."

The secretary complained that the Bishop of London did not come and explain matters and preach to the people and take Confirmations in St. Alban's.

The Archbishop replied: "And quite right too. If he were to go to St. Alban's and mix himself up in your ceremonies, he would be taken as a recognition of them."

The secretary complained that Mr. Stanton had been misrepresented. Why Mr. Stanton had really said was that he would not celebrate the Sacrament in common choirboy's dress.

Archbishop: "If Mr. Stanton used those words relating to the surplice, he spoke unadvisedly with his lips; and I am ready to tell him so if I have the pleasure of meeting him."

CATHOLIC RITUAL

Then followed a brisk and prolonged debate on the doctrine and ritual of Holy Communion, with the Archbishop relying, of course, on law and authority, but affirming his willingness to "be of use in smoothing matters." He professed himself to be "a Catholic—both a Catholic and a Protestant," and surprised his hearers by saying, "In all respects I suppose you will allow the Bishops are good Catholics—and none of them have worn these vestments and used these ceremonials."

After some further dalliance, the secretary said, "This is a working man's question; and, when the working classes of this country become aware of the manner in which their heritage in Church matters is being attacked, they will rise up, and the Church of England, as an Established Church, will fall. The working men of themselves could cause the whole fabric to fall about your ears."

Archbishop (smiling): "Oh, nonsense, nonsense. As to refusing to receive the Communion without these dresses, you show little appreciation of the Holy Ordinance which our Lord Himself appointed."

SUSPENSION AND RESIGNATION

The Bishop of London would not so much as receive the deputation; Mackonochie returned; and there was peace.

til 1878, when Lord Penzance decreed suspension for three years. The Court of Queen's Bench, to which Mackonochie appealed, declared the suspension illegal, and its decision was reversed in 1879. As Mackonochie continued quietly to perform his priestly functions, he was liable to imprisonment, but the promoter of the case was reluctant to incur the shame of sending a priest to prison, so another case was begun in 1880. It left Mackonochie where already was. In 1882 the Bishop of London sequestered the benefice. Legal persecution continued to drag on until, in July, 1883, it successfully drove Mackonochie out of the London diocese. Lord Penzance had deprived him of all ecclesiastical preferment in the province of Canterbury, despite Archbishop Tait's pathetic effort on his death-bed to bring peace, in deference to which Mackonochie had made the great sacrifice of resigning his living. Father Suckling, of St. Peter's, London Docks, accepted the post, and Mackonochie took Suckling's place, through the hazardous machinery of appointment, not of exchange.

DEATH OF MACKONOCHIE

Even the most charitably disposed have held the view that persecution so wore out Mackonochie as to hasten his death. The story has been superbly told by Mother Kate, in her *Memories of a Sister of St. Saviour's Priory*. Below is the substance of her account:

The surroundings of his last moments, she wrote, were grand beyond measure. He who lived his whole life, spending and being spent in the service of God and His Church amid the throng and bustle of mankind, in the din of the crowded city, gave up his spirit on the lonely mountain-side, surrounded by the everlasting hills, alone with Him whom he had loved and served all the days of his life.

He was staying at Ballachulish with his friend, the Bishop of Argyll and the Isles, and set forth on the morning of Thursday, December 15, 1887, for a long walk to the head of the loch, accompanied by the Bishop's terrier and deerhound, when a violent storm of darkness, and wind, and snow came on. The night came, and he never returned. The Bishop and several parties of gillies and shepherds sought for two nights and two days unsuccessfully, and on the Saturday evening, despairing

and sick at heart, were about to abandon the search as unsuccessful, when one of the men, glancing up the hillside, saw the silhouette of the deerhound sitting bolt upright against the snowy background. Immediately he sent word to the Bishop, who was with another party of searchers.

When the Bishop arrived, he found the whole band of keepers and shepherds drawn in a semicircle in a snowy hollow, kept at bay by the two dogs, who refused to let a creature approach.

Then they caught sight of their master and sprang forward with a cry of joy and leaping upon him, covered him with caresses. There in a snowy wreath, guarded on either side by the two dogs, lay the weary body of Christ's faithful soldier and servant, his head pillowed on his hand and a pall of spotless snow veiling the features. His hat lay between his knees. He must have knelt to commend his spirit into the hands of Him who gave it, and then, overcome by drowsiness, laid down peacefully to await his summons home. There, through the long hours of the night, while the storm thundered over the mountains, and the snowflakes hurled wildly hither and thither, the two faithful dogs kept their watch for 48 hours over the lifeless body, till the voice of their master told them their vigil was ended.

As the Bishop knelt to detach the head from the snow wreath in which it lay, the dark clouds broke behind the mountains of Glencoe, and the whole West was flooded with a glorious golden light. The body was placed on two pieces of wood and carried by reverent hands to Ballachulish, where the Bishop himself performed the last offices for him, and he was placed, laid out in his priestly vestments, in the Bishop's private chapel, where in the silence of so many cold, dark winter mornings and late gloomy evenings, his prayer had risen like incense for his people far away in busy London.

The Rev. E. F. Russell, one of his earliest friends and helpers at St. Alban's, arrived on Monday evening to convey the body home. On the Tuesday morning it was borne in a pine coffin down to the boat by which the first part of the southward journey was to be made.

FUNERAL

Watch was kept day and night in St. Alban's until the funeral, which took place

on December 23, 1887. And on that day, he who had some time been held in derision, who had fought almost single-handed, inch by inch, for the liberties of the Church, who had been blamed at times, even by his fellows, for his uncompromising zeal in the service of that Church, who had, like the Jews of old, built the walls of the Church with one hand while he fought for her liberties with the other, who had, in the words of the Reformer of old, "in his day lit in England such a candle as would be hard to put out," had such a funeral as these times have never seen. His body was borne through the streets in procession, with all the dignity of the Church he had fought so many years to obtain, reverent crowds uncovering as the hearse passed by.

He was laid to rest in the cemetery at Woking. It was a lovely winter's day; the Western sky was all a blaze of gold; in the East, above the stone Calvary round which St. Alban's dead lie buried, the white moon slowly ascended the grey-blue firmament. A robin was singing a sweet requiem in a bush hard by, and as the last words were pronounced, a bird flitted silently across the sky, over the cross, cleaving the white disc of the moon in half, and slowly winged its way into the golden glories of the West. The clear wintry air was redolent of the aroma of the pines which grew around and of the fresh-turned heathery soil, and sweet with the perfume of the white flowers heaped upon the grave when it was covered in.

Mother Kate continues her description: "His old friend and comrade-in-arms, Father Stanton, committed the body to its last resting-place; there was a space of silence, and then in silence we went away and left him, feeling as was said of one more than 200 years ago: 'And so our king went white to his grave.' White with God's own snow, as his body lay between the two faithful watchers those two long nights and days among the mountains of Scotland, white in his last resting-place among the pines of Surrey, with the flowers strewn by the loving hands of those who may all most certainly say:

"We were weary, and are
Fearful, and are in our march
Fain to drop down and die.
Still thou turnedst, and still
Gavest the weary thy hand!
If in the paths of this world,
Stones might have wounded thy feet,
Toil or dejection have tried
Thy spirit, of that we saw
Nothing! To us thou wert still
Cheerful and helpful and firm.
Therefore to thee it was given
Many to save with thyself;
And at the end of the day,
O faithful Shepherd! to come,
Bringing thy sheep in thy hand.

"It seems marvelous how it should have been disposed by Him who makes all 'right that seems most wrong' that this, His faithful servant, who had borne the burden and the heat of the day amid the noise and pressure of the crowded city, with no rest, no possibility of what St. Benedict calls 'dwelling alone with himself' for even the briefest breathing time, should have spent his last hours alone among the everlasting hills he loved so well—alone, utterly alone, with himself and his God."

FAILURE

To M.S.

FAILURE, an angel in disguise,
Showed me Christ in my teacher's eyes.
Heart up-heaving, I waited to hear
Harsh words strike on a jangled ear.
No words came. I glanced up to see
Christ, the most patient, smiling at me.
Awe-struck, healed of my childish grief,
I smiled back through tears of relief.
Never had honor of grade or prize
Brought that look to my teacher's eyes.
Only my failure had the power
To show me her soul in my darkest hour.

EMILY TAYLOR PERKINS.

To Our Readers

THE following is typical of letters that many members of THE LIVING CHURCH FAMILY have written to the editor:

"I appreciate the effort that you are making through THE LAYMAN'S MAGAZINE to reach new subscribers, and I wish you every success in so doing. But I miss the issue of THE LIVING CHURCH that the MAGAZINE replaces, and wish it might be restored. There is so much of importance going on in the Church these days that we need the full news coverage that can only be given by a Church paper issued every week. And we also need the devotional and inspirational articles that have been crowded out of THE LIVING CHURCH recently, because of the smaller number of issues. Could you not find some way of restoring these things, without sacrificing the unique features of THE LAYMAN'S MAGAZINE, such as Bishop Wilson's 'Question Box' and Hal Raynor's comments on motion pictures from the Church's viewpoint?"

We appreciate the desire of this reader, and the hundreds of others who have written similarly, to have THE LIVING CHURCH restored to a regular weekly basis. Moreover, to be perfectly frank, THE LAYMAN'S MAGAZINE has not attained a large enough circulation to justify its continuance as a separate publication. And to continue two periodicals on the "editorial base" of one has become impossible, with the mounting costs of paper and other materials and of labor.

THE LAYMAN'S MAGAZINE was established with the issue of February, 1940. At that time we felt that a monthly popular magazine would be welcomed by the Church, and that it would attain a circulation large enough to make both periodicals self-supporting.

The result was something different from what we anticipated. While THE LAYMAN'S MAGAZINE was well received and highly praised, it did not receive as large a circulation as we had hoped. More expensive to produce than THE LIVING CHURCH, it became a further drain on our resources rather than an asset to them.

On the other hand, the circulation of THE LIVING CHURCH increased rapidly, until today it is almost double what it was in 1939. In other words, faced with the choice between THE LAYMAN'S MAGAZINE (monthly) and THE LIVING CHURCH (weekly), most subscribers chose THE LIVING CHURCH, even though it cost them twice as much. This was, naturally, very encouraging and is an indication that THE LIVING CHURCH is meeting a real need in the Church life of today—the need for a regular, dependable, weekly record of the news, the work, and the thought of the Church.

Faced with this clear preference for THE LIVING CHURCH, and an increasing demand that it be published every week (instead of substituting THE LAYMAN'S MAGAZINE once a month), the publishers have decided to discontinue THE LAYMAN'S MAGAZINE and to restore THE LIVING CHURCH as a regular weekly periodical.

At the same time, we plan to continue several of the features of THE LAYMAN'S MAGAZINE. Bishop Wilson's "Question Box" will appear once a month; perhaps oftener. Other departments that have proved popular will also be carried over into THE LIVING CHURCH. And beginning with the new Church year, we plan to have a weekly devotional column

based on the Christian seasons. The photo-stories of various phases of Church activity throughout the world, which have attracted such wide and favorable attention, will also be carried from time to time in THE LIVING CHURCH. Thus we are confident that this periodical, which now has the largest circulation in its history, with more readers, we believe, than any other independent publication of the Episcopal Church, will offer during the months to come a noteworthy and varied fare of religious reading.

SO THE LAYMAN'S MAGAZINE is no more. We shall miss it, as we believe our readers will, but we shall not regret it, for it had a notable journalistic career in the year and a half of its publication. It published important articles by leading Churchmen, including several bishops, two cabinet members, and well-known writers in various fields. It inaugurated the plan to settle British children of Anglican families with American Church families and, when that proved impossible on a large scale, to provide a shelter in England for children from bombed areas. It presented the most complete summary of the General Convention ever contained in a single issue of a Church periodical. It published the first lithographed reproduction in colors of the Church flag, distributing it unbound to its readers, suitable for framing or posting on bulletin boards. It was the first to bind into its pages the four-page

INSIDE AMERICA

BY ELLIS E. JENSEN, PH.D.

When Coöperation Ceases

WHEN I went to Berlin University to study in the spring of 1931, Germany was still a democratic state; when I left in the fall of 1932, she had become a totalitarian state. What happened in that year and a half?

That was the time when group hatreds reached a climax. Political, economic, and cultural groups cast self-restraint aside. They lost the desire to coöperate for the good of the nation. Most groups poisoned their minds against other groups, imputing to them devilish purposes.

Political and social chaos set in. The large cities were inflamed by group violence. The police could no longer maintain public order. Berlin was placed under martial law and patrolled by truckloads of heavily armed soldiers. Parliamentary government broke down; the country had to be ruled by decree, which meant dictatorship. Both Nazis and Communists relied on terror tactics to cow the people to their will.

If American wishes to stay democratic, it must put a leash on its group tensions. Republicans and Democrats must not lose the will to coöperate. Christians must not become Jew-baiters. Catholics and Protestants must recognize that they stand or fall together. Our American-born must not belittle citizenship or restrict the rights of our foreign-born. Management and labor must will to work together. The democratic process depends upon the will of all groups to coöperate despite many differences. When the will to coöperate dies, democracy comes to an abrupt end.

deal for aid to British missions, and the first to carry the special colored insert on "The Ministry Today." It gave the most comprehensive report of any Church periodical on the Malvern Conference. It published the first pictorial sketch of life in an Anglican convent, and contained the first interview with one of our priests returning from Germany in war-torn Europe, as well as the first pictures of religious activities along the Burma Road and in the great westward trek of Chinese students. We may well be proud of the record of *THE LAYMAN'S MAGAZINE*.

There will be no October issue of *THE LAYMAN'S MAGAZINE*, but there will be an issue of *THE LIVING CHURCH* dated September 24th, when the monthly issue would have been published. From now on, *THE LIVING CHURCH* will be published regularly every week.

BEGINNING October 1st, it will also be necessary for us to raise the price of *THE LIVING CHURCH* to \$5.00 a year. This increase is made necessary by the rising cost of paper and other supplies, as well as labor and taxes. We regret this increase, but we are sure our readers will appreciate its necessity. We hope that when the national emergency has passed, operating costs will subside and it will be possible for us to reduce the price again, but we are afraid it will have to be \$5.00 "for the duration."

But as on the previous occasion, when we had to increase the price to \$5.00 following the First World War, we do not want this to be an undue burden upon subscribers who are honestly unable to afford it. And fortunately we have a small fund, the nucleus of which was given us years ago by a devoted layman, on which we can draw to augment a limited number of subscriptions. We ask, therefore, that any present subscriber desiring to continue his subscription, and feeling that he really cannot afford the higher price, shall return his renewal memorandum with a check for \$4.00 and a request that the additional amount be drawn from this special fund, while it lasts. On the other hand we hope that those able to do so, particularly those generous friends who have been sustaining subscribers at \$5.00 or more a year, will this year renew their subscriptions at sustaining rates of \$6.00, \$10.00, or even \$20.00 or more.

Not many publishers could, in this frank manner, leave each subscriber to determine for himself what rate he is to pay for his subscription. Members of *THE LIVING CHURCH FAMILY*, however, have a mutual confidence with the publisher so that each can trust the other implicitly. Thus the burden of increased costs will be more equitably divided, and the higher subscription price should not work a real hardship on any subscriber.

The important decisions announced in this editorial have been made only after careful consideration of the problems involved, and with prayer that we might make a decision that would be in the best interests of the Church. We are confident that *THE LIVING CHURCH FAMILY* will support us in them, and will continue the good will and confidence that has been so characteristic of the relations between the readers, the editors, and the publishers for more than 60 years.

We face difficult days ahead, both in the Church and in the nation. Our Faith is likely to be subjected to some severe testing in the days to come. It is our hope that *THE LIVING CHURCH*, standing firmly for the things of the spirit in a time when things of the world threaten to engulf mankind and destroy his very humanity, may have a valuable role to play in the months and years to come.

Is it Nothing to Us?

BELGIUM is starving. And the Belgian people are America's friends.

Dr. Edouard J. Bigwood, no appeaser but the technical adviser to the exiled Belgian government in London, has made a thorough study and report to that government, which has recently been released in this country by the National Committee on Food for the Small Democracies. He comments: "The general health situation in Belgium is alarming," and he adds: "One prefers not to anticipate how the Belgian population will have to go through a second winter campaign, and what the result of this trial will be. It seems inevitable that the health of several generations will be irremediably impaired if nothing is done to relieve the present situation."

The report itself, couched in cold scientific terms, gives an appalling picture of conditions in occupied Belgium. Infants under 3 fare best, because the very small milk supplies available are distributed exclusively to infants, to nursing mothers, and to old people over 70 and invalids. But in kindergartens 47% of the children were in a definitely weak condition by last January. In primary schools 63% were in demonstrated weakened condition, and pathological signs of deficiency diseases were increasing. Adults were receiving only 40% of "bodily requirements" in nutritive constituents; children from less than that figure to 80%. Dr. Bigwood observes: "For the boys and girls of 14 to 25 years of age the situation may be considered without exaggeration to be tragic."

Is there no remedy? Can we dismiss the subject by saying that it is the fault of Germany and Germany will have to remedy it? Or that we will feed the Belgians and the inhabitants of the other occupied countries after the war? Mr. Herbert Hoover, commenting on the Bigwood report, aptly says: "The cold facts of weakness, disease and death given in these statistics and these medical terms cannot express the tragedy of a brave liberty-loving nation whose appeals for help have yet had no answering voice in the councils of either totalitarianism or democracy. It is little comfort to them to receive the promises by the democracies of food after the war is over when the hope of the race—the youth—will have already been stunted or dead."

Belgium is starving. And the Belgian people are America's friends. Is it nothing to us? Are we content, like the priest and the Levite in Our Lord's parable, to pass by on the other side?

War Relief Organizations

THE Better Business Bureau issues a timely word of caution in regard to organizations soliciting funds for war relief. Over 500 organizations claiming to be engaged in war relief are reported to be currently soliciting contributions from Americans, and while many of these are legitimate, a good many are questionable and some are just plain rackets. Not a few are in a class with one that proved on investigation to be using 98% of the funds collected for operating expenses, administration, and advertising.

Groups soliciting funds for war relief must register with the State Department in Washington, but even this is not a guarantee that they are entirely reliable. Recently the State Department has had to revoke the registrations of seven of the 450 organizations listed. Readers are cautioned, therefore, to be very sure about the groups to which they contribute funds for war relief.

We are always glad to be of service to our readers, through

THE LIVING CHURCH RELIEF FUND, in seeing that their contributions reach the desired destination. THE LIVING CHURCH RELIEF FUND is administered entirely through responsible organizations, and not a cent is charged by us for overhead or other expenses. The fund is audited annually. Checks for any relief purpose should be made payable to THE LIVING CHURCH RELIEF FUND, marked for the special purpose intended, and sent to the office of publication, 744 N. Fourth St., Milwaukee, Wis. Such gifts have always been recognized as exempt from taxation, as the fund is operated exclusively for religious and charitable purposes.

A Project for Provincial Synods

AS A part of the Forward in Service program, the Presiding Bishop asked that a special effort be made to keep churches open during the past summer, with a reasonable frequency of services, including regular services of Holy Communion. "No church closed this summer," was the slogan proposed.

The Presiding Bishop's request was certainly a reasonable one. We have never understood how any man who valued his religion enough to devote his life to the priesthood could close the church for which he is responsible for the entire summer while he enjoyed his doubtless well-earned vacation. Except in very unusual circumstances, there must be some way in which he could arrange for some priest, or even lay reader, to hold services at least on Sundays. Failing that, he could take his vacation on weekdays and return for the Sunday services. It seems to us that that is the least that he should do.

The usual excuse that "nobody is in town" during the summer is not only feeble but untrue. Few laymen have more than two or three weeks of vacation in the summer. Certainly they are entitled to expect their parish church to offer them its services and sacraments during the summer, as well as any other time. And the multitude of churches that do hold regular services in the summer—many of them a daily celebration of the Holy Communion—know that they are vital to the lives of their people.

We do not know how well the Church responded to the Presiding Bishop's perfectly reasonable request. No statistics are, or easily could be, available. But there are many indications of a generally favorable response. The fact that more than 70 of the leading city churches considered the matter important enough to advertise their summer services every week in THE LIVING CHURCH is one such favorable indication. And the summer program of the three Michigan dioceses, described in the special issue that we were glad to publish at the request of Michigan Churchmen, shows what can be done by parishes and dioceses that are really on their toes.

But there are other less favorable indications. We hear, for example, of a large Eastern city in which the Episcopal church in the heart of the city has carried since June a large sign, "Closed for the Summer." No, the church is not without a rector, nor is he ill or incapacitated. In fact he is, or has been (we confess it with shame), our own correspondent in that diocese.

And we have had several complaints from readers that they have been unable to find the services of the Church in or near vacation centers annually visited by thousands of tourists, notably the national parks. At Yellowstone, says one reader, notices were posted everywhere in regard to "Catholic" and "Protestant" services, but there was no indication that the Episcopal Church was on the job. Adds our reader, a priest

who was accompanied by several of his flock: "Having contrivances, I did the only thing left to do; I took my parishioners to a Roman Catholic Mass." Another wrote from Zion National Park that inquiries elicited the information that "there would be no religious service on Sunday except of the Mormon variety," and he was unable to find any service at the Episcopal church in a nearby city.

Summer services in vacation centers ought to be a responsibility taken seriously by the dioceses and provinces in which those centers are located. It should be possible to have some sort of clearing center that would arrange for such services. To that center, priests willing to celebrate a weekly Communion in a national park or other tourist center in which he planned to spend his vacation could report his willingness, and a schedule of services could be made up and posted in nearby resorts and public places. Where priests are not available, services by lay readers could be arranged.

The provincial synods are about to meet. Now is the time to begin to plan for such services next summer, and also for the winter vacation areas. We earnestly recommend, therefore, that each synod appoint a committee to make a survey of principal vacation centers in the province, and to arrange for weekly church services, preferably of the Holy Communion in those centers. Each diocese in the province should be represented on the committee, and its first task should be to compile a list of vacation areas and Church facilities already available. Then recommendations can be made to the several diocesan bishops, in regard to providing services in other centers, and a "service exchange" can be worked out in the way best suited to the province. And when the diocesan conventions meet in the winter and spring, they can act upon any recommendations that may be made to them by their provincial committee.

Here is a project in which the provincial synods can well take the lead, and in which dioceses can effectively cooperate for the good of the whole Church. We earnestly commend it to the eight provincial synods that are soon to meet.

The Unity of the Beatitudes

SEPARATE THEM, and they easily become error and sin. The poor who are insensitive to the pain of others cannot possess the Kingdom. The mourner who is not meek or concerned with righteousness will shrink from and shirk the persecution inevitable to the fulfillment of his task. He will die of self-pity instead of finding strength.

The meek who do not seek justice will not inherit the earth. They will crawl and cringe before life. The hungry and thirsty after righteousness who know no mercy can become the hardest of men. The compassionate who are not sincere will never make peace, but will drift into endless strife in the alleged interests of those they pity.

The single-minded who are not filled with the spirit of creative peace can lose all sense of mercy. The arrogant peacemaker glories in his own diplomacy, rather than the building of the commonwealth. The persecuted, unless they are humble and tender, judge ruthlessly their fellows who break down. They may even become proud, counting the wounds, instead of rejoicing in the righteousness for which they were received.

The fruit of the Spirit is the Wholeness of Jesus in us, as we are made whole.

It would be easy to over-emphasize a point of grammar, but when Paul mentions: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" as "the fruit" (not "the fruits") "of the Spirit," he recalls to our minds not only the Beatitudes, but their living and dynamic unity.

—From *Starting Afresh* by Pat McCormick.

The Persecuted Church of Today

THE PERSECUTION OF THE CATHOLIC CHURCH IN THE THIRD REICH. Facts and Documents from the German. Longmans, Green. Pp. 565. \$3.00.

We are told by the publishers that this book, translated from the German of an anonymous author, was compiled by someone who remains in very close touch with Catholic life in Germany and who is able to receive, because of his special connections and his special position, material which is circulated internally in Church circles only. It is a gigantic work in three parts, giving the most complete evidence that the statement of Das Schwarze Korps—that there is no persecution of the Church in the Third Reich—is a lie. The book is limited to the treatment of the persecution of the Roman Church. "The battle in defense of the Evangelical Church, conducted in some parts in a manner truly heroic—particularly by the body known as the 'Confessional Church'—deserves a separate treatment."

Part One deals with the authentic testimonies from the Vatican and the German hierarchy to the fact of a persecution of the Church in Germany. The second part analyzes the relationship between the government of the Third Reich and the Church. In this section one finds extensive material on official action against the Church's government and administration,

interference with the teaching of the Church, the destruction of Catholic Youth Associations, the destruction of Catholic secondary and elementary schools, the obstruction of the Church's pastoral work, the refusal of legal protection for the Church, attacks on the honor of the Church, and the currency trials and the "immorality trials."

The final section describes the National Socialist Party's relationship to the Church. It reviews the work of the party organizations and their publications; the occupational organizations and their publications; the organizations for youth and their publications; attacks by the party on the Catholic Faith and practices; the new morality; and the *ersatz* religion. Included in the five appendices are the concordat between the Holy See and the Reich; the papal encyclical, *Mit brennender Sorge*; and a sermon preached in St. Michael's, Munich, by Cardinal Faulhaber. There are also included in the work 16 full page reproductions of cartoons representative of the crude appeal of the anti-Church propaganda.

Perhaps the Anglican would add a word of caution on two scores. It is remarkable how this tremendous battle against almost unbelievable odds has been waged in Germany on the part of relatively few men. Among these, surely the work of Cardinal Michael von Faulhaber has been the work of a saint of God. Thus in part, the book is weakened by an unwillingness to paint

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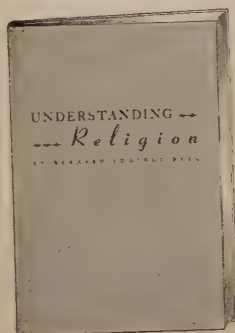
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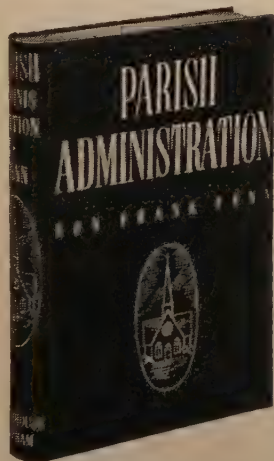
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the Church as anything but perfectly true to its divine commission. Whereas it is known to this reviewer that in a personal conversation in 1936 Faulhaber himself had some very sharp things to say about judgment beginning at the House of God.

However, here is a work which should be read by every priest, for it is the definitive work on the persecution of the Church in our day. If it is too expensive for the individual priest to buy, surely the bishops of the dioceses will be able to find some way of circulating it among their clergy.

ROBERT L. CLAYTON.

A Good Book for Parents

CHILDREN ARE PEOPLE. By Emily Post.
Funk & Wagnalls. \$2.50.

This book's sub-title, "And Ideal Parents are Comrades," may be said to be the keynote of a most helpful discussion of family relations and family problems. Mrs. Post is the well known popular authority on etiquette, and she writes clearly and forcibly. She believes the happiest homes are those in which courtesy, consideration, and self-control are joined with comradeship between parents and their children. Perhaps the modern psychologist may regard the book as old-fashioned, and Mrs. Post openly acknowledges that she likes the old-fashioned ways best.

"It is frankly my opinion," she says, "that the encouragement of unrestrained self-expression has gone too far, and that what parents and children of the present day really need is a return to the sanity, the simplicity—and the discipline—of ideal home life." Notwithstanding this scolding to progressive educators, Mrs. Post's book draws heavily on the theories of modern child psychologists, and lays down few rules to which progressives might take exception.

CLINTON ROGERS WOODRUFF.

A Good Paraphrase of Acts

I, PAUL. By Rex Miller. Duell, Sloan and Pearce. \$2.50.

An "autobiography" of St. Paul, consisting chiefly of the relevant parts of the Book of Acts paraphrased into modern English and recounted in the first person singular. Mr. Miller, an experienced journalist, writes attractively and with dignity; many may read his paraphrase who would be discouraged by the archaisms of the accepted version.

B.S.E.

A Book for Clergy and Laity

THE MASS AND ITS MEANING: Brief Addresses for the parish Communion. By the Rev. Marcus Donovan. A. R. Mowbray and Co. Morehouse-Gorham. Pp. 126. \$1.40.

This collection of 52 brief addresses should prove useful to teachers and others. It includes an astonishing amount of solid instruction, theological, liturgical, and devotional. It may well serve as inspiration to a parish priest for a similar course of addresses; and should be acceptable to individuals as providing material for Eucharistic meditations.

MOTHER MARY MAUDE, CSM.



REFRESHMENTS: Coffee, cookies, cigarettes, fruit, and popcorn. And what's more, they're free to soldiers visiting the parish house of St. James', La Jolla, Calif.

RECREATION PLAN

A Parish Project for Soldiers at America's "Riviera"

The opportunities afforded the rector of a parish in the vicinity of one of the new Army camps established for the national emergency are almost unlimited. This is especially true when there is no Episcopal chaplain officially at work on the post. A typical example is the relationship between the parish of St. James-by-the-Sea, La Jolla, Calif., of which the Rev. Donald Glazebrook is rector, and Camp Callan, a training and replacement center for the Coast Artillery.

Approximately 5,000 men are stationed at Camp Callan permanently; and there is, in addition, a personnel of 7,000 which changes every three months. The camp is situated four and one half miles north of the town of La Jolla, which in the past has been known to many people in this country and Canada as the "Riviera of America." About a year ago the government started to build the new encampment

on the lovely mesa just at the head of La Jolla Canyon. In an amazingly short time, facilities were available for the new Army; and on March 1st men from all over the United States began to arrive.

PARISH MOTOR CORPS

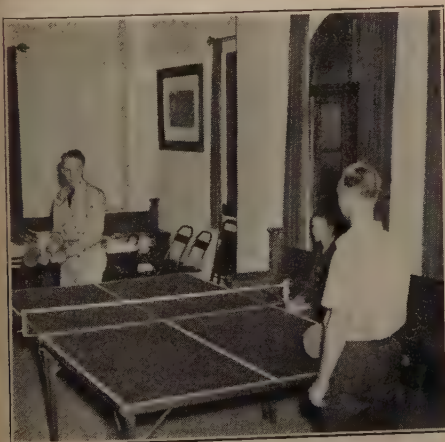
As can well be imagined, there was much confusion at first; and, from the standpoint of the local rector, the situation was made more difficult because there were no chaplains on duty during the first two months. It was almost an impossible task to get information about individuals. The first approach was made by having notices displayed as to the time of services. A motor corps was soon organized, and several cars were available for men wishing to attend the services of the Church. Through this means the local parish was able to establish some friendly and personal contacts which were enhanced when the parishioners invited men to luncheon after the services. With the arrival of chaplains at the camp, the need for the motor service ceased.

Another initial step was a dinner given in the parish house for a selected group of men and some of the younger members of the parish. This was the means of establishing at the camp the feeling that St. James-by-the-Sea was interested in the social program of the boys.

OPENING THE CENTER

It was soon apparent that there was a very real need for a recreational center in this community of some 6,000 people; for, while many of the boys went into the city of San Diego, some 14 miles distant from the camp, La Jolla was within walking distance, and knots of boys soon were congregating on the street corners. The rector, with the coöperation of the vestry, opened the parish house to take care of the social needs of the men during their off-time when they came to town.

Requests for furniture soon produced two davenports, several easy chairs, card tables, two ping-pong tables with equipment, a radio-phonograph with records,



PING-PONG: A popular indoor sport among the soldiers who visit St. James' parish house. In the background is the magazine table.

PRIESTS—WORKERS LAITY!

We've been away a good bit this summer with our exhibits at some of the major Church Conferences of our Faith, and it has been easy to note just why some are jammed to capacity with registrations, and why others we know of are slowly but steadily drying up. Wherever we have been, it has cheered us to note the real craving of devoted Church folk for the things we've shown—the devotional helps, the refreshingly new and beautiful aids-in-teaching material, and the desire of more and more for the pieces of good Church art which we have at such reasonable prices.

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PARISH LIFE

writing desks, two typewriters, a table which is kept replenished with the latest and best magazines, together with many types of games and puzzles.

By this time the interest of the parish had been aroused, and money began to come in to provide refreshments for the men. Some of the local stores also cooperated; and, at the present time, the parish is able to furnish free coffee and cookies, free cigarettes, apples, oranges, and popcorn every night. Through the diocesan Army and Navy Commission, the national Army and Navy Commission furnishes a small allowance each month which helps to take care of incidental expenses.

A ping-pong tournament has been organized, managed by the boys themselves; and three prizes given by parishioners have been offered. There are a host and hostess on duty each night the hall is open, and on Saturdays and Sundays from two until ten.

COMMUNION SERVICES AT CAMP

The response of the boys to this effort has been most encouraging. Over 2,000 men have passed through the hall since the inception of the plan on June 14th. A very friendly cooperative spirit has been established between the officers at Camp Callan and the parish. The chaplains, now numbering nine, include no priest of the Episcopal Church, but they have nevertheless, been most helpful. The senior chaplain, Captain John F. Chalker, invited the rector of the parish, the Rev. Donald Glazebrook, to celebrate the Holy Communion in one of the recreational halls at the camp. There were over 200 men present at the service, and 40 made their communions. The rector will continue to have this monthly service at the camp until there is a priest of the Episcopal Church stationed at the camp.

Fr. Glazebrook has held conferences with Roman Catholics, Jews, and Protestants, as well as Episcopal Churchmen. He has kept in touch with the rector of the home parish of each boy with whom he has become acquainted and has had many letters of appreciation from Episcopal parents.

The following quotation from a letter home, shown by one of the boys to the host of the evening, indicates the reaction to the parish project on part of the service men: "Please disregard all my complaints and expressions of homesickness which I have written in previous letters. I have just spent an evening with folks who really seem to care and have some understanding of the changes this induction into the Army has made in the lives of those of us who are now in training."

The parishioners, on the other hand, welcome the opportunity to put their Christianity into practice by helping the young men faced with a new life away from home.

CHURCH CALENDAR

September

- 17, 19, 20. Ember Days.
- 21. S. Matthew. Fifteenth Sunday after Trinity.
- 28. Sixteenth Sunday after Trinity.
- 29. S. Michael and All Angels. (Monday.)
- 30. (Tuesday.)

MUSIC

REV. JOHN W. NORRIS, EDITOR

Are We Faddists?

Not infrequently those who are engaged in promulgating better music in our Church services are accused of being faddists. Many refuse even to consider any change in their musical programs towards a purer type of service music, because "they know what they like"; or because it is something with which they are familiar; or because it has been done their way for so many years. It would be interesting to know how many of our clergy and laity still feel, and insist, that Gounod's *St. Cecelia Mass* is the acme of service music for Christmas or Easter. If we say it is not, we are accused of being musically "snobbish."

The effort to make music in the services of the Church secondary to the liturgy (used in the broader sense) is by no means new. Every age has been faced with the same tendency toward making music the dominant rather than the secondary factor in the services. Sir W. H. Hadow, in his monograph on *Church Music* points out that three diseases have afflicted this art. These he describes as "virtuosity" (both as to composition and execution), theatricalism, and sentimentality. Each in its turn has dominated the art, and each has had to be rooted out. But this process has been repeated over and over.

Our present movement began not recently, but in the middle of the last century. The following paragraph, which might well have been written today, appears in the prologue to a book by La Trobe on *Music in the Church*, published in 1813:

"It is impossible for a man of observation to flatter himself that our Church music is in a healthful and vigorous condition. He must acknowledge, if he has given the subject the slightest consideration, that the end for which music was introduced into our services, is not generally attained; and that the utter listlessness shown by the people to this enlivening exercise is a sufficient evidence of some egregious error in their mode, either of reasoning upon its duties, or of acting up to their convictions. He must feel that the performance of too many choirs, and the non-performance of too many congregations, associate ill with the solemnity and fervor of those other acts of devotion which so beautifully diversify the worship of the house of God."

In the early 1870's, Joseph Barnby in the Preface to the musical edition of *The Hymnary*, of which he was the musical editor, has this to say of Church music:

"In the first place the great and essential point of difference between ordinary music, both sacred and secular, and that which is specially intended for the service of the Church, should be distinctly realized. The office of ordinary music is to provide a high intellectual enjoyment. Church music is distinctly an offering dedicated to God. Church music must have also the elements of solemnity; it must be redolent of the incense of worship and adoration."

Modern efforts are not induced by "fads." They are developed from the genuine desire to see music, in its proper sphere, one of the most valuable and useful aids to worship.

HARRISBURG

Bishop Takes Leave of Absence

Bishop Wyatt-Brown of Harrisburg has taken six months' leave of absence from his diocese—from September 1st to March 1st. During this period the standing committee of the diocese will be the ecclesiastical authority of Harrisburg. All communications that would ordinarily be addressed to the Bishop of Harrisburg may be addressed to the president of the standing committee, Canon Paul S. Atkins, 663 Linden Avenue, York, Pa.; or to Canon Clifford W. French, 213 South Front Street, Harrisburg, Pa., secretary to the ecclesiastical authority.

MISSOURI

Marriage of Bishop Scarlett

Bishop Scarlett of Missouri was married on September 2d to Mrs. Guy W. Oliver of St. Louis, Mo., at Christ Church Cathedral. Officiating was the Presiding Bishop, assisted by Dean Sidney E. Sweet of the cathedral, an intimate friend of the Bishop. Only members of the immediate families and a few close friends were present.

The bride, the former Miss Leah Van Riper of Sedalia, Mo., was attended by her children, Mrs. Harold Bassage, Mrs. Brooke Payne, Miss Leah Oliver, John Van Riper Oliver, and Guy W. Oliver. The Bishop had as his best man his younger brother, E. J. Scarlett of Columbus, Ohio.

After a trip in the West, Bishop and Mrs. Scarlett plan to return to St. Louis about October 1. They will reside at 522 East Big Bend Road, Webster Groves, until the completion of an episcopal residence. Construction may begin this fall on a site on the Missouri River Bluffs on old Jamestown Road, St. Louis County.

Mrs. Scarlett is the widow of the former president of the Oliver Cadillac Co.

CHICAGO

Diocesan Mission Aims Strengthen Spiritual Life of 50,000 Churchmen

A call to prayer and consecrated Christian service has been issued by Bishop Conkling of Chicago in announcing plans for a diocese-wide mission to be held in over 100 churches during the week of October 26th to November 2d. The mission will be part of the Forward in Service movement and will aim to strengthen the spiritual life of nearly 50,000 communicants.

Early daily celebrations of the Holy Communion and evening services throughout the week will be held in each parish and mission. Services will be held at the same hours in all churches; and many clergy will exchange pulpits under the program. A uniform plan of devotions with prescribed subjects of instruction and sermon topics has been drawn up and will be discussed at a meeting of all diocesan clergy on September 22d.

A special effort will be made to reach all communicants and baptized members of the Church during the mission, especially those whose attendance at services has been irregular.

LEXINGTON

Clergy and Lay Conference in Abridged Form

A new feature of this year's conference for clergy and laity of the diocese of Lexington will be a brief repetition of the day's program in the evening for the benefit of persons who could not be present at the day's sessions. Forward in Service will be the theme of the conference; the Rev. Benedict Williams, the chief speaker; and the meeting place, the Church of the Good Shepherd, Lexington, Ky., on September 24th.

ALBANY

Dr. Gass Accepts Rectorship of Church in Troy

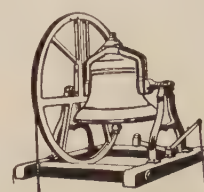
The Rev. Dr. John Gass, who resigned early this year as rector of the Church of the Incarnation, New York, has accepted the rectorship of St. Paul's Church of

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Dr. Gass' resignation from the Madison Avenue church was the result of a most unusual situation. A gradual but steady change in the nature of the neighborhood of the Church of the Incarnation and the unusual growth of the Chapel of the Incarnation brought about Dr. Gass' decision that the church should give way to its chapel [L. C. February 5th].

Before going to New York in 1935, Dr. Gass served churches in Mississippi, Kentucky, and West Virginia, and acted as an Army chaplain.

NEW YORK

New Head for Convalescent Work at Episcopal City Mission Society

Newly appointed to head the extensive convalescent work for women and children carried on by the New York Episcopal City Mission Society is Miss Dorothy C. Doremus of Manhattan. Miss Doremus will have charge of Schermerhorn House, the convalescent home of the Society at Milford, Conn., which annually ministers to about 860 women and 460 children.

Schermerhorn House has recently undertaken the care of many children suffering from cardiac ailments, a group for which the city's convalescent facilities are scanty at present. Miss Doremus has for the past several years held administrative posts in public relief work.

WASHINGTON

Three New Canons

The Rev. Charles W. F. Smith, rector of Christ Church, Exeter, N. H., and the Rev. Meritt F. Williams, rector of St. Philip's Church, Charleston, S. C., have accepted election as canons of Washington Cathedral and members of the Cathedral Chapter. The new canons took up their duties on September 1st. They will be actively engaged in the work of the cathedral, the cathedral schools, and the College of Preachers.

The Rev. William Curtis Draper jr., for the past five years rector of Christ Church, La Plata, Md., has also assumed his new duties as minor canon of Washington Cathedral. Canon Draper will supervise the pilgrim aides who conduct more than 1,000 visitors through the cathedral each day; and will have supervision also of ushers and others who have contact with the public coming to the cathedral. He will also have charge of special services.

The Rev. Mr. Smith had been rector of Christ Church since 1933, and in recent years has been a member of the faculty of Philips Exeter Academy. Previously he had served St. Paul's Church, Richmond, Va., and was engaged in work among students at the University of Virginia. He was born in London in 1905, is married, and has one daughter.

The Rev. Mr. Williams served as missionary in Alaska from 1929 to 1932 and as a student chaplain at the University of

Florida from 1932 to 1935. Since then he has been rector of St. Philip's Church and an active leader in the work of the Church in the diocese of South Carolina. He was born in Massachusetts in 1899, is married, and has one son and a daughter.

NEW JERSEY

Bishops Visits "Cathedral" at Naval Air Station

Bishop Gardner of New Jersey was scheduled to visit the Naval Air Station at Lakehurst, N. J., on September 7th to rededicate for the use of the chaplains and men of the U. S. Navy a number of church furnishings for the station's "Cathedral of the Air."

In the improvement of the station's church the chaplain, Lieut. Commander Claypool, has been working with the Rev. John M. Hunter of Lakewood and other interested persons. The furnishings were supplied through the board of missions from a closed church at Atlantic Highlands.

The church at the station was built many years ago through the efforts of the American Legion after the tragic loss of the crew of the U.S.S. *Shenandoah*. It has been unfurnished because the station has been too small to have the services of a chaplain. Since the stations' recent expansion and the coming of Chaplain Claypool, the religious work has been well developed. Part of the program is a Sunday school for the children of families at the station.

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COMING EVENTS

September

- 22-23. Convocation of district of North Dakota.
- 28. Youth Sunday.
- 28-October 5. Religious Education Week.

October

- 5. Forward in Service Sunday.
- 8-9. Synod of province of Midwest, Grand Rapids, Mich.; synod of the province of New England, Lenox, Mass.
- 14-16. National Council meeting in New York.
- 21. Synod of province of Washington in Washington.
- 21-22. Synod of province of New York and New Jersey, Ashbury Park, N. J.

SEMINARIES

Shortage of Students Seen as Result of Draft Ruling

Refusal of the nation's draft boards to continue classifying college students who can enter theological seminaries in the D group has drawn sharp criticism in Ohio from both Protestant and Roman Catholic sources.

A spokesman for Capital University, a Lutheran institution, said this move meant seminary enrolment will be "wiped out" beginning in 1942. Bishop James J. Hartley of the Columbus diocese of the Roman Catholic Church has appointed a committee to study the problem as it affects St. Charles Borromeo College Seminary, also located in Columbus.

Romanist leaders said the action would result in a serious shortage of candidates for the priesthood and that it was contrary to the selective service act. Members of Board No. 25 in Columbus, however, reclassified eight students at the Catholic school from 4-D to 1-A, contending that they were acting on orders from Washington.

In a letter to Congressman John Vorys and Senator Robert A. Taft of Ohio, George A. Smallsreed, managing editor of the Columbus *Evening Dispatch* and secretary of the board of regents at Capital University, asked that steps be taken in Washington to prevent further action of this kind.

"Unless such steps are taken, our seminary enrolment will be virtually wiped out, our faculty will be left high and dry, and facilities will sink into costly idleness," Mr. Smallsreed said.

EDUCATION WEEK

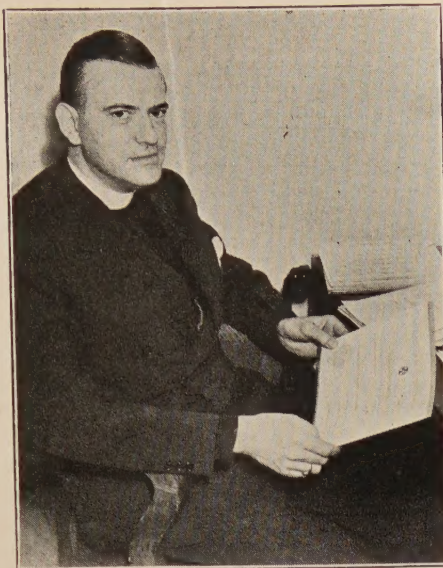
A Planned Program for the Parish, Family, and Community

Religious Education Week, starting on Youth Sunday, September 28th, and continuing through October 5th, will be widely observed throughout the Church, in the opinion of the Rev. Dr. Daniel A. McGregor, executive secretary of the National Council's Department of Christian Education. A plan for the week has been distributed, and there are indications that it will be generally employed.

SPECIAL "NIGHTS"

The program provides for a Parish Night, when parents of children may meet with teachers to learn what the church school is attempting to do. Children can then show examples of work, Scout troops and young people's organizations can put on skits describing their activities, the choir can provide music, and there can be a full presentation of special features of parish interest.

A Family Night is another suggested event. On that occasion "each family can spend the evening together at home doing such things as shall foster Christian family living, such as singing favorite hymns,



FIRST CHARTER: Fr. Kelley of the National Council's Division of College Work is shown with the charter granted the first Episcopal student club in the Association of Canterbury Clubs—the group at State Teachers' College, Albany, N. Y.

playing Bible or Church games, discussing Bible stories, or talking about Christian life in the world today."

Community Night is the next suggested feature. This would include arrangement with other churches for a great community meeting on religious education. The purpose of the meeting would be to give public expression to the importance of religious education, to witness to the Church's interest in education, and to stir the community to activity in this direction.

CORPORATE COMMUNION

A service at which leaders in every part of the parish's life and work rededicated themselves to their task is also recommended, preferably a corporate Communion service on Forward in Service Sunday, October 5th.

Efforts to promote the reading of good books and periodicals is part of the plan, with suggestions for a tract rack in the vestibule of the church, a book table, a browsing table for children in the parish house, a display of Church papers, organization of reading circles, distribution of book lists, and arrangement with public libraries to display religious books during the week.

Other suggested activities are the organization of strong committees in parish and community to promote observance of the week; a check-up on lapsed members of the church school and other parish organizations; parish visiting, especially by church school teachers; the setting aside of a parish day of prayer for education; the planning of a program of leadership education; and conference with local motion picture groups and radio stations to enlist their cooperation during Religious Education Week.

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MARGARET PEABODY Lending Library for the distribution of Church literature by mail. Return postage the only expense. For information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

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PURE IRISH LINEN still available for all Church uses at moderate prices. Write for list and samples today. MARY FAWCETT Co., Box 146, Plainfield, N. J.

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DEATHS

R. Bowden Shepherd, Priest

A long and fruitful ministry in the service of the Church was brought to a close with the death on September 5th of the Ven. R. Bowden Shepherd, archdeacon emeritus of the diocese of New Jersey and senior priest in canonical residence. Dr. Shepherd had been in failing health for some time and confined to bed for the past four months; but the Evergreen Home, St. Mary's Hall, and several of the diocesan missions continued to command his interest.

Born in 1858, he was within two weeks of his 83d birthday and had already celebrated his 60th year in the ministry. Dr. Shepherd formerly served Trinity Church, Oxford, Pa.; the Church of the Advent, Philadelphia, of which he wrote a centennial history; and Christ Church, Riverton, N. J. In 1911 he became the first archdeacon of New Jersey.

He was also secretary of the Cathedral Foundation, treasurer of many funds, founder and long-time editor of the diocesan paper, and deputy to 10 General Conventions. Mrs. Shepherd, the former Rebecca Waln of Philadelphia, died in 1924. They had no children.

Benjamin W. Soper, Priest

The Rev. Benjamin William Soper, senior priest of the diocese of South Florida and rector, for 25 years, of St. Stephen's Church, Coconut Grove, died on August 27th. He was buried in Woodlawn Park Cemetery following services conducted in his church by the Rev. Dr. Edgar L. Pennington, assisted by the Rev. William J. Barnes.

Fr. Soper ministered to everyone who needed his counsel or assistance and often said that he conducted more funerals of strangers to his parish, than for his own parishioners. Local hospitals called on him to pray with the sick of all faiths and creeds; and he officiated at the marriages of many persons who sought him out. Fr. Soper was well known for his love of Anglo-Catholic tradition and for his eloquence as a speaker.

Born in London in 1872, he was educated at Cambridge University at St. John's College. His father, a direct descendant of the Stuarts of Scotland, was a member of the Royal College of Surgeons and served as personal physician to Gladstone.

For many years Fr. Soper was also rector of Trinity Church, Oak Bluffs, Martha's Vineyard, Mass., where he went each summer with his family. He is survived by his wife, Mrs. Effie May Soper, and a son, Harold S. Soper.

Mrs. Emily F. Lazar

Mrs. Emily Ferris Lazar, daughter of the Rev. Dr. Roeliff H. Brooks of St. Thomas' Church, New York, died on August 30th in King's Hospital from injuries received two days before in an automobile accident. She was 33 years old.

Mrs. Lazar, wife of Captain Aaron M. Lazar of the United States Army, who is stationed at Camp Davis, N. C., was in-

jured when she lost control of the automobile which she was driving on Route 27A, one mile east of Babylon, and crashed into a tree. Mrs. Lazar was alone in the car.

In addition to her grandparents and husband, Mrs. Lazar is survived by two children, Mary Elizabeth, 8, and Julia Brooks, 1, and her brother, John Brooks.

Robert J. Winterbottom

Robert J. Winterbottom, who was organist of St. Luke's Chapel, Trinity parish, New York, from 1909 to 1926, and who served a number of other well known churches in Manhattan and Newark, died in New York on August 27th after an illness of several months. He was 86 years old.

Mr. Winterbottom spent his boyhood in Philadelphia, where he studied piano and organ with Henry Gordon Thunder. At 17 he became organist of St. Paul's Church, Baltimore. Among the churches he served were Trinity Church at Broadway and Wall Street, St. John's Chapel, Trinity Chapel, and the Chapel of the Incarnation, all in New York, and Grace Church, Newark, N. J.

A.C.U. CYCLE OF PRAYER

September

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RETIRED PRIESTS, or unemployed priests, we offer you easy, dignified work, calling on Episcopal families. Earnings are limited only by ability to make convincing presentation. Write Box 1411, THE LIVING CHURCH, Milwaukee, Wis.

CHURCHMAN wanted with sales ability. Must be man who can call on executives. Opportunity for right man to earn \$2,500 a year with national Church organization. Give full details in first letter. Box 1114, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST and CHOIRMASTER wanted by St. Andrew's Church, New Orleans. Stipend \$1,200. State qualifications in full when applying. Box J-1575, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

ARIZONA priest needs associate to take charge during year's absence on account of illness. Box F-1573, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST - CHOIRMASTER, Churchman — seven years' experience at well-known Cathedral — desires teaching position and parish musical connection. Bachelor of Music, Lawrence Conservatory. References furnished. Box N-1572, THE LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST, now temporarily engaged, desires parish. Prayer Book Churchman. Capable preacher and pastor. Locum tenens acceptable. Box W-1574, THE LIVING CHURCH, Milwaukee, Wis.

NURSE—Hospital trained. Wishes position as Companion, Child's Nurse, or Institutional Worker. Clergyman's daughter. Free to travel. References. Box R-1571, THE LIVING CHURCH, Milwaukee, Wis.

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que street, N. W.

REV. A. J. DUBOIS, S.T.B., Rector

Summer Schedule

Days: Low Mass, 7 and 8:30 A.M.; Sung Mass and Sermon, 10 A.M.

City: Mass, 7 A.M.

Hour and Intercessions: Friday, 8 P.M.

Confessions: Saturdays, 7:30 to 8:30 P.M.

MASSACHUSETTS

Church of St. John the Evangelist

33 Bowdoin Street, Boston

THE COWLEY FATHERS

Sunday Services: 8, 9:30, and 11 A.M.

NEW HAMPSHIRE

All Saints' Church, Peterborough

REV. JAMES E. MCKEE, Rector

Sunday Services: 8 and 10:45 A.M.

Church open daily for prayer and meditation.

NEW YORK

St. Bartholomew's Church, New York

Park avenue and 51st street

REV. GEO. PAULL T. SARGENT, D.D. Rector

Sunday Services

8:00 A.M., Holy Communion.

9:30 and 11 A.M., Church School.

1:00 A.M., Morning Service and Sermon.

4:00 P.M., Evensong. Special Music.

Holy Communion at 10:30 A.M. on Thursdays and

Saints' Days. The church is open daily for prayer.

St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, D.D., Rector

8 A.M., Holy Communion.

11:00 A.M., Morning Service and Sermon.

Holy Communion, Thursdays, 12 noon.

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

New York City

Sundays: 8 and 9, Holy Communion; 10, Morning

Prayer; 11, Holy Communion and Sermon; 4,

Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (7:30 and 10

on Saints' Days); 9, Morning Prayer; 5, Eve-

ning Prayer.

St. Thomas' Church, New York

Fifth avenue and 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 and 11 A.M.

Daily Services: 8:30 A.M., Holy Communion.

Thursdays: 11 A.M., Holy Communion.

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TRANSFIGURATION 1 East 29th St.,

New York

REV. RANDOLPH RAY, D.D., Rector

Communion, 8 and 9 A.M. (daily, 8 A.M.)

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in the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 A.M.; Matins, 10:30 A.M.;

High Mass, 11 A.M.; Evensong, 4 P.M.

Daily: 7 and 9 A.M.; 12:30 and 5 P.M.

Confessions: Saturday 4 to 5 and 8 to 9 P.M.

St. John's Church, Sharon

REV. HAROLD J. WEAVER, Rector

Sunday Services: 8 A.M. Holy Communion, (11

A.M. Holy Communion Sermon 1st Sunday

of month), 11 A.M. Morning Prayer and Sermon.

Wednesdays and Fridays: 7:30 A.M. Holy Com-

munion; Thursdays, 9:30 A.M. Holy Com-

munion.

Appointments Accepted

ACOSTA, REV. WILLIAM C., formerly rector of Grace Church (South) and St. Mary's Church, Cleveland, is now rector of Christ Church, Hudson, Ohio.

ADAMZ, REV. A. CONSTANTINE, formerly priest in charge of Christ Church, Tracy City, Tenn., will be rector of Otey Memorial parish, Sewanee, Tenn., effective October 1st.

ALLEN, REV. CHARLES, formerly curate at the Pro-Cathedral of the Nativity in Bethlehem, Pa., has accepted the appointment as minister in charge of St. John's Church, Hartford, Conn., during the rector's leave of absence due to illness.

AUSTIN, REV. ARTHUR H., rector of Grace Church, Louisville, Ky., will be rector of St. John's, Newport, R. I., effective October 1st. Address: 59 Washington Street, Newport, R. I.

BROBURG, REV. PHILIP, formerly locum tenens at the Church of the Saviour, Philadelphia, is now priest in charge of St. George's Church, Venango, Philadelphia.

BURRITT, REV. WILLIAM A., formerly assistant at St. Paul's Cathedral, Fond du Lac, Wis., is now in charge of religious education at St. Luke's Church, Evanston, Ill.

CARPENTER, REV. JERRY E., formerly rector of St. Paul's Church, Bellevue, Ohio, is now priest in charge of Epiphany, Euclid, Ohio.

DAY, REV. ALLEN RICHMOND, formerly vicar of St. John Baptist, Milton, Del., is now rector of All Hallows parish in the diocese of Easton, serving All Saints', Snow Hill, and the Chapel of the Holy Cross at Stockton, Md.

FIFER, REV. LOUIS E., III, assistant minister at the Country Centre Mission, will be rector of St. Luke's, Bustleton, Pa., effective October 1st.

FORTUNE, REV. FRANK V. D., formerly rector of St. Paul's parish, Steubenville, Ohio, is now rector of Christ Church, Blacksburg, Va., and chaplain of the Virginia Polytechnic Institute.

FROST, REV. JOHN E., who graduated this year from the Berkeley Divinity School, is now assistant at All Saints' Church, Worcester, Mass. Address: 10 Irving Street, Worcester, Mass.

GOOD, REV. WILLIAM J., curate at St. Augustine's Chapel of Trinity parish, New York, will be curate at Trinity Church, New York, effective October 1st. Address: 72 Barrow Street, New York City.

HADEN, REV. CLARENCE R., JR., formerly of St. John's Church, Corsicana, Tex., will be rector of St. Matthew's Church, Houma, La., effective October 1st.

HOLT, REV. W. T., JR., will be in charge of All Saints' Memorial Mission in Sacramento, Calif., during the absence of the vicar for military service.

KATES, REV. FREDERICK W., rector of Trinity Church, Seneca Falls, N. Y., is also priest in charge of St. Stephen's Church, Romulus, N. Y.

LLOYD, REV. DONALD W., formerly vicar of Christ Chapel, Brooklyn, is now rector of Trinity Church, Ossining, N. Y.

MARSHALL, REV. THOMAS R., formerly vicar of St. Andrew's mission, Torrance, Calif., is now rector of St. Paul's Church, Pomona, Calif.

NOEL, REV. E. RUPERT, formerly curate of St. Luke's Cathedral, Portland, Me., is now rector of St. Mary's Church, Middlesboro, Ky.

OSBORN, REV. DANIEL CARGILL, JR., formerly priest in charge of St. James', Jermyn, Pa., and St. Anne's, Winton, Pa., will be assistant of St. Paul's, Pawtucket, R. I., effective October 1st. Address: 239 Glenwood Avenue, Pawtucket, R. I.

PICKFORD, REV. WILLIAM HENRY, formerly rector of Grace Church, Brooklyn, is now rector of Christ Church on the West Side of New York City.

SHAFFER, REV. FREDERICK Q., formerly fellow and tutor in the General Theological Seminary, is now rector of St. Mary's-by-the-Sea, Point Pleasant, N. J. Address: 804 Bay Avenue, Point Pleasant, N. J.

STURRUP, REV. CYRIL N., formerly rector of the Church of the Good Shepherd, York, S. C., and chaplain of the Church Orphanage there, will be assistant rector of St. Alban's Church, Washington, effective October 1st. Address: 3010 Wisconsin Avenue, Washington.

TURKINGTON, REV. WILLIAM R. D., OHC,

formerly at St. Andrew's School, St. Andrews, Tenn., is now instructor in sacred studies and history at Kent School, Kent, Conn.

WHEELER, REV. PAUL M., formerly vicar of St. Mary's mission, Palms, Calif., is now vicar of St. Andrew's mission, Torrance, Calif.

WHISTON, REV. CHARLES F., formerly rector of St. Stephen's, Middlebury, Vt., is now vicar of Emmanuel Memorial, Shelburne Falls, Mass., and St. John's, Ashfield. Address: The Walker House, Ashfield, Mass.

WILEY, REV. H. WARD, formerly assistant of St. Augustine's by the Sea, Santa Monica, Calif., is now vicar of St. Mary's mission, Palms, Calif. Address: Culver City, Calif.

YOCUM, REV. RICHARD R., formerly priest in charge of St. Andrew's mission, Barberton, Ohio, is now rector of St. James', Boardman, Ohio.

Resignations

CARLETON, REV. HUBERT, has announced his resignation as rector of St. Augustine's Church, Wilmette, Ill., after 21 years of service to the parish, and has been elected rector emeritus. He will continue his residence in Wilmette and assist at special services.

COX, REV. FRANK, has resigned from the Church of the Redemption, Philadelphia, because of ill health.

HADLOW, REV. BLAKE, vicar of St. Luke's mission, Auburn, Calif., has resigned from that post, effective September 30th and will retire from active duty.

MCDUGALL, REV. GEORGE M., vicar of St. Paul's mission, Santa Paula, Calif., has resigned this post and retired. Address: Box 666, Santa Paula, Calif.

MILLER, REV. GEORGE R., for 39 years rector of St. Nathaniel's Church, Philadelphia, has resigned and retired from the active ministry.

New Addresses

BOSSHARD, REV. EVERETT B., has returned from a year's leave of absence spent in graduate work at the Philadelphia Divinity School to resume his duties as instructor in theology and Greek at the Church Divinity School of the Pacific, 2451 Ridge Road, Berkeley, Calif.

DONEGAN, REV. HAROLD H., rector of St. John's Church, Hartford, Conn., who is on leave of absence because of illness, may be reached at Cold Spring Drive, Bloomfield, Conn.

FERGUSON, REV. LAWRENCE C., rector of St. James' Church, South Bend, Ind., has moved to 115 North William Street, South Bend, Ind.

GRAINGER, REV. WILLIAM, who retired in July as rector of St. Luke's Church, East Hampton, Long Island, is now living at 24 Main Street, Rocky Hill, Conn.

SANBORN, REV. JOHN T., has moved from 109 Tarrytown Road, Rochester, N. Y., to 68 Glen Road, Rochester.

SMITH, REV. NEWTON C., a retired priest of West Texas, has moved to 1131 West Mulberry, San Antonio, Tex.

Military Service

HERMITAGE, REV. WILLIAM H., vicar of All Saints' Memorial Mission, Sacramento, Calif., is now serving as an Army chaplain with the rank of Major, at San Luis Obispo, Calif.

LASH, REV. FRANK H., formerly chaplain of the U. S. S. California, is now a chaplain at the U. S. Naval Training Station, Great Lakes, Ill. Address: Quarters G, U. S. Naval Training Station, Great Lakes, Ill.

MACEO, REV. J. R., of Fort Worth, Tex., has been promoted to the rank of Major in the 144th Infantry, 3d Army.

ROWE, REV. WILLIS R., rector of Christ Church, Meadville, Pa., is now chaplain of the U. S. Army, 44th Division, Fort Dix, N. J.

Church Army

DEFORREST, JOHN T., JR., of Dedham, Mass., who has been serving with the Church Army in Alaska and in rural Pennsylvania, has left Church work temporarily to enter Maryville College, Maryville, Tenn., where he will study to be a medical missionary.



Church Services near C

Ch. Divinity School
of the Pacific,
2451 Ridge Road,
Berkeley, Calif.

AMHERST, MASS. STATE

Grace Church, Amherst, Mass.
REV. JESSE M. TROTTER, Rector
REV. PETER M. S. STURTEVANT, Ass't
Sunday Services: 8 and 11 A.M.

UNIV. OF CALIF., L. A.

St. Alban's Church, Los Angeles, Calif.
REV. JOHN A. BRYANT, Rector
Sunday Services: 8 A.M. and 11 A.M.

CARNEGIE INSTITUTE

The Church of the Redeemer, Pittsburgh
5700 Forbes Street
REV. HUGH S. CLARK, Rector
Sunday Services: 8:30 and 11 A.M.

CARROLL COLLEGE

St. Matthias Church, Waukesha, Wis.
REV. THOMAS R. HARRIS, B.D., Rector
REV. RALPH S. NANZ, Ph.D., Dean of Men

CONNECTICUT COLLEGE

St. James' Church
New London, Conn.
THE REV. FRANK S. MOREHOUSE, Rector
Sunday Services: 8:00 and 11:00 A.M.

DARTMOUTH COLLEGE

St. Thomas Church, Hanover, N. H.
REV. LESLIE W. HODDER, Rector
Sunday Services: 8:00, and 11:00 A.M.
Holy Days: 7:15 and 10:00 A.M.

EVANSVILLE COLLEGE

St. Paul's Church
Evansville, Ind.
THE REV. J. G. MOORE, Rector
THE REV. RAY O'BRIEN
Sunday Services: 7:30, 9, 10:45 A.M., 6 P.M.
Weekdays: 7 A.M. on Monday, Tuesday, Thursday,
and Saturday; 10 A.M. on Wednesday and
Friday.
Preparation: 7:30 P.M. Saturday.

GEORGE WASHINGTON UNIV.

St. John's Church
Lafayette Square, Washington
REV. C. LESLIE GLENN, Rector
Sunday Services, 8:00, 9:30, and 11:00 A.M.,
8:00 P.M.
Week Days: 7:30 Holy Communion, 12:00
Prayers, 4:45 Evening Prayer.

HARVARD UNIV., RADCLIFFE

Christ Church, Cambridge
REV. GARDINER M. DAY, Rector
REV. FREDERIC B. KELLOGG
Chaplain to Episcopal Students
Sundays: Holy Communion 8 and 9 A.M.; Morn-
ing Prayer 10 and 11:15 A.M.; Evening Prayer
7:30 P.M.
Weekdays: Holy Communion 10 A.M. Tuesdays;
8 A.M. Wednesdays; 7:30 A.M. Thursdays;
and 7:30 and 10 A.M. Holy Days. Radcliffe
College Prayers 8:45 A.M. daily.

HOWARD UNIVERSITY

St. George's Church
Second and You, N. W.
THE REV. A. A. BIRCH B.Th., Vicar
Sunday: 7 A.M. Holy Communion, 11 A.M. Morning
Prayer.

THE CHURCH SOCIETY FOR COLLEGE WORK



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WASHINGTON, D. C.**

UNIVERSITY OF MARYLAND

St. Andrew's Church
College Park, Maryland
THE REV. NATHANIEL C. ACTON, B.D., Rector
Sunday Services: 8 and 11 A.M.
University Bible Class: Sundays, 9:45 A.M.
Canterbury Club: Wednesday, 7 P.M.

UNIVERSITY OF MICHIGAN

St. Andrew's Church, Ann Arbor, Mich.
306 North Division Street
Henry Lewis Frederick W. Leech
Sunday Services: 8:00 A.M., Holy Communion;
11:00 A.M., Morning Prayer and Sermon; 7:00
P.M., Student meeting in Harris Hall, State and
Huron streets.

MICHIGAN STATE COLLEGE

St. Paul's Church, Lansing
THE REV. CLARENCE W. BRICKMAN, Rector
Sunday Services: 8, 9:30, and 11.
Chapel of Christ The King
445 Abbott Rd. East Lansing
Wednesday 7:00 A.M.; Sunday: 8:45 A.M.

MILLS COLLEGE

St. Andrew's Church, Oakland, Calif.
Hillen at Madera
REV. GILBERT PARKER PRINCE, Vicar
Sunday Services: 8:00, 9:45 and 11:00.

MIL. DOWNER, STATE TEACHERS'

St. Mark's Church, Milwaukee, Wis.
REV. KILLIAN STIMPSON, REV. C. A. WEATHERBY
Daily Services: 7:30 A.M.
Sundays: 8, 9:30, and 11 A.M.

NORTHWESTERN UNIVERSITY

Howe's Memorial Chapel
Evanston, Illinois
THE REV. JOHN HEUSS, Chaplain
Holy Communion, Tuesday, 7:15 A.M.

OCCIDENTAL COLLEGE

St. Barnabas' Church
Eagle Rock, Los Angeles, Calif.
REV. SAMUEL SAYRE, Rector
Sundays: 7:30 and 11 A.M. First and 3d Wed-
days: On the Campus, 7:20 A.M.

PENNSYLVANIA STATE COLLEGE

St. Andrew's Church
State College, Pa.
CANON EDWARD M. FREAR, B.D., Student Chaplain
REV. DR. HERBERT KOEPP-BAKER, Assistant
Sunday Services: 7:45 and 10:45 A.M.
Choral Evensong, Student Fellowship, 6:30 P.M.

PHILLIPS EXETER ACADEMY

Christ Church, Exeter, N. H.
Sundays: 7:30 and 10:45 A.M.
Services as announced at:
University of New Hampshire
Durham, N. H.
Stoneleigh College
Rye Beach, N. H.

PRINCETON UNIVERSITY

The University Chapel
THE REV. WOOD CARPER
Chaplain to Episcopal Students
Sundays: 9:30 A.M., Holy Communion
Weekdays: 7:30 A.M., Holy Communion

TUFTS COLLEGE

Grace Church
Medford, Mass.
REV. CHARLES FRANCIS HALL
Sundays: 8 A.M. Holy Communion, 11 A.M. Morn-
ing Prayer and Sermon.

UNION COLLEGE

St. George's Church, Schenectady, N. Y.
REV. G. F. BAMRACH, B.D., Rector
Sundays: 8 and 11 A.M.; 7:30 P.M. Holy Days
Holy Communion, 7 and 10 A.M. Tuesdays;
7 A.M.; Thursdays: 10 A.M. Daily: M.P.
A.M.; E.P. 5 P.M.

WASHINGTON COLLEGE

Emmanuel Church, Chestertown, Md.
THE REV. C. L. ATWATER
Sunday and Weekday Services.

WILLIAMS COLLEGE

St. John's Church, Williamstown, Mass.
THE REV. ADDISON GRANT NOBLE, D.D., Rector
Sunday Services: 8 A.M. and 10:30 A.M.
Weekday Services: Holy Communion, 7:15 A.M.

WOFFORD AND CONVERSE

The Church of the Advent
Spartanburg, South Carolina
REV. WILLIAM S. LEA, Rector
Sundays: 8 A.M. Holy Communion; 11:15 A.M.
Morning Prayer and Sermon (Corporate Com-
munion and Breakfast for College Students on
2nd Sunday).

YALE UNIVERSITY

Christ Church, New Haven, Conn.
Broadway and Elm
REV. CLARK KENNEDY, Rector
Sundays: 8, 9:30, and 11 A.M.; 5 P.M. Week-
days: 7:30 A.M.; 5 P.M.